May 9. 1656.

THe whole Book of *Psalms* is an eminent part of the Holy Scriptures, and the forty fifth is very eminent among the *Psalms*. As *Solomons* Mysticall Song of the Loves of Christ and the Church, so, this *Song of Loves* (that's the Title) written by his Father *David*, may well be called *The Song of Songs, or an Excellent Song*. And as the Song is Excellent, so he that can hit the *Tune* of it (I mean the *spiritualls sence of it*) is an Excellent Singer. Having perused the ensuing Exposition, I conceive this Author hath hit it well, so well, that I remember none (in our Language) who have hit it better. And though (possibly) some may not be harmonious with him in all his notions upon it, yet I perceive he intends no discord with any. And therefore I judge it fit to be published for the use of the Spouse and Church of Christ, that the hearts of Saints may be enlarged, in the opening of this Song, to know the Excellency of Christ, together with the glorious present priviledges, and after expectations they have by him; as also the thankfull respects and humble duties, which they owe to him in Love, and which his transcendent Love should Constraine them to.

Joseph Caryl.

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Joseph Caryl.

The MYSTERY of the

Marriage Song,

And Mutuall Spirituall Embraces between

CHRIST & *his* SPOUSE,

Opened, in an

EXPOSITION

WITH

Practicall Notes & Observations

ON

The whole Forty-fifth

PSALME.

By W. TROUGHTON, Minister of the Gospel.

If any man speak, let him speak as the Oracles of God, 1 Pet. 4. 11.

I will greatly rejoyce in the Lord, my soule shall be joyfull in my God: For he hath cloathed me with the Garments of salvation; he hath covered me with the Robe of righteousnesse as a Bridegroom deckeith himself with Ornaments, and as a Bride adorneth her selfe with Jewels, Isa. 61. 10.

This is a great Mystery, but I speak concerning Christ and his Church, Ephes. 5. 32.

LONDON: Printed by *M. S.* for the use of the Author. 1656.

To the Truly *Honourable*
the Lord DEPUTY
FLEETWOOD,
AND
The Lord Chief BARON
STEELE:
AND
To their Vertuous
LADIES.

Grace *and* Peace *be Multiplyed.*

I Have taken this *opportunity* to joyn you together in one Christian *Epistle*, as hoping that you are *united* in one and the same Spirit and *bond* of Christian affection, (which of all bonds is the strongest and most durable.)

There is (*Honourable* and Beloved in the *Lord*) a *two*-fold knowledge of *spiritnall* things.

1 That which is meerly *literall* and carnall, and

2 That

2 That which is *spirituall* and experimentall.

Men may know Gospel *Mysteries* in a *carnall* manner, and be never a whit the better for all their knowledge, nay it will aggravate their condemnation. *(a)* Satan himself, and the evill *Angels*, being *spirits* (though *spirits* of darknesse) have more speculative *literall* knowledge of Divine Mysteries, then all the men in the world besides. And have not many in our dayes abounded in this kind of *knowledge?* who now manifest themselves to be *ungodly* men, turning the *grace* of God into *wantonnesse*, and denying the Lord *Jesus*, wandring *Stars*, clouds without *water*, carryed about with *winds*, Trees whose *fruit* withereth, twice *dead*, plucked up by the *roots*. *(b)*

(a) 1 Cor 13. 2. 2 Cor. 5. 16.

(b) Ep. Jude 4, 12, 13.

This is that *knowledge* which *puffeth* up *(c)* and maketh men high in their own *conceits*. *Ye reigne as Kings without us* (saith the Apostle *(d) and I would to God ye did reigne* [indeed, and that it were not only in conceit] *For the Kingdome of God is not in word, but in power.*

(c) 1 Cor. 8. 1.

(d) 1 Cor. 4. 8, 20.

These times (wherein Satan more then ever transformeth himself into an *Angel* of light) *(e)* call aloud unto us for more then *ordinary* watchfullnesse, *self-scrutiny*, and a continuall exercise of our *spirituall* Armour, that we may stand in the *evill* day *(f)* Strong *allurements* and temptations from within, and from without, require much faith, holy vigilancy, distrust

(e) 2 Cor. 11. 14.

(f) Eph. 6 13.

ſtruſt of our own parts and ſufficiencies, and conſtant dependance upon the grace, power, and wiſedome of the Lord Jeſus.

To have our hearts *ſuited* to a temptation, is one of the greateſt miſeries, but to have them *ſuited* to the work of the Lord (which he calls us to) is an unſpeakable *bleſſing*.

When there is a *confluence* of Creature enjoyments (the world putting on a new *Vizard*, and Satan the *God* of this world (*g*) repreſenting the honours and riches thereof in a faire and ſpecious gloſſe (*h*) that he may thereby the more inſenſibly delude us) truly it concerns the Lords people (in ſuch a caſe) ſeriouſly to *watch*, and to look narrowly to their ſpirits *principles* and *ends*, and to keep their *Garments* pure and cloſe tied about them, leaſt they walk *naked*, and their *nakedneſſe* appear. (*i*)

(*g*) 2 Cor. 4. 4.

(*h*) Mat. 4 8, 9.

(*i*) Rev. 16. 14.

What theſe *Garments* are, you will find in this *explication* of the Marriage *Song*, which I recommend to all the Lords people, and particularly to you; and wherein (I hope) you will meet with ſome ſeaſonable practicall Truths (from each Verſe) which I have contracted in as little *room* as poſſibly I could.

Such as are in high places, are in *ſlippery* places, eſpecially if they walk in *pride*, and according to the *Principles* and Rules of carnall wiſedome and *pollicy*, and not according to the *ſimplicity* of the word of Chriſt; and hereof we have had many *experiments* in this laſt Age.

The best Rule of *pollicy* and prudence, is to prefer the doing of *Justice*, before all earthly advantages; *honesty* and simplicity will be found to be the best *pollicy*; The lesse of man the more of God, who confounderh *things* that are by *things* that are not. (*k*) Doubtlesse the *Army* (and the good people who have adhered thereunto) have cause to say so, Let them not be *high* minded, let them not despise and *insult* over their brethren, let them not seek great things for themselves. The holy *jealous* God will more and more witnesse against an ambitious *selfish* worldly spirit wherever it appeareth.

(*k*) 1 Cor. 1. 27.

Certainly there was never any true, *reall* beauty or excellency in the honours, Titles, riches, pleasures of this world. Man at his best *estate* is but *vanity*, and walketh in a vain *shew*. These outward things take to themselves wings, and fly from us. But now God having in a great measure stained the *pride* and glory of all *flesh*, and the day of his appearance *approaching*, there is lesse beauty, sweetnesse, reality in Creature enjoyments then ever. The older the world groweth, the worse it is; doe we not see the earth *reeling* too and fro like a drunken man, ready to *crack* and break under the *weight* and burden of sin and vanity? May we not behold all parties (so far as they judge of things with a naturall *eye*, and according to *humane* prudence) even at their wits ends, not knowing what to doe? As for old corrupt *formes*, customes, consti-

stitutions, what are they but as so many *dead* carkasses without life and power?

But we expect a *new* face of things; we look for a *resurrection* of Churches, for a *restauration* of righteous and holy administrations, for a *new* Heaven and a new Earth, wherein dwelleth *righteousnesse*, holinesse, peace and joy. *(l)* Old things shall passe away, all things shall become New; O that men would learn to be *wise*, and not goe about to *build* the things which God will destroy, nor to *destroy* the things which God will *build*; to do both, or either, is a great *transgression* in the sight of the Lord.

(l) Rev. 21. 1.

You are not ignorant (*Honoured* and beloved in *Christ*) that there are *great* thoughts and expectations among the *Saints* at this day, concerning the *Kingdome* of Christ, some in one way, some in another; nor should this be slighted as a meer *fancy*, a *Chymera*, an odd *notion*; doubtles there are many *symptomes* of the approaching *glory* of this *Kingdome*. God hath severall *seasons* for revealing his *Truths*, relating to the severall *Offices* of Christ, and those truths which specially concern his *Kingdome* and Government, will be more and more *inquired* into, and *cleared* up in this last age, specially when God shal *rent* that *vail* wch is upon the *Jews*. *(m)* But alas! methinks at present our hearts are not *suited* to the *glory* and spiritualnes of this *Kingdome* (I am sure mine not) and truly it is to be *feared*, that many

(m) 2 Cor. 3. 15, 16.

who

who speak great *swelling* words, doe *lust* afte
a fleshly, and not after a spirituall *Kingdome*
for though this *Kingdome* is and shall be mor
and more outward and *visible* (the spirit o
God breaking forth in the glorious fruits an
emanations thereof) yet the *rise* of it is in
ward. The Kingdome of God is *within*, an
comes without *observation*, (*n*) The *King*
subjects, *Lawes*, weapons, *obedience*, admini-
strations and *priviledges*, relating to thi
Kingdome, are heavenly and *spirituall*, no
worldly and carnall.

(*n*) Luke 17. 20. John 18. 2.

And indeed it is no small *delusion*, if (upo
this consideration, that the *Saints* shall rul
the *Kingdomes* of the world) any one *party*
whatsoever shall grasp and *ingrosse* to them-
selves, the great things of this old corrupt pe-
rishing world, and carry on *designes* sutable to
the interest thereof, and that from an old
worldly spirit and *principle*; for though the
Kingdome and Dominion, and the greatnesse
of the *Kingdome* under the whole Heaven,
shall be given to the people of the *Saints* o
the most *high* (*o*) yet shall not the *Saints* rule
in a *worldly* carnall selfish manner, but in a
way sutable to the *Justice*, equity, and *spiri-
tuallnesse* of the *Kingdome* of Christ, and to
the Government of that *new* world, or world
to come, which is in *subjection* to Christ, *Heb.*
2. 5. and which is daily expected by the Saints.
I must (for my own part) confesse that I
am an *Expectant*, humbly waiting on God for
more *light* and more *love*, and for a more
pure

(*o*) Dan. 7. 27.

pure self-denying, powerfull *Ministry*, then yet we have attained (the present Ministry even all of us being deeply *involved* in the *guilt* and corruptions of the times) I wait for a *Ministry* attended with the spirit of *Elias*, that will make *crooked* things straight, *rough* things plain; that will exalt the *valleys*, and bring down every *mountain*, that all flesh may see the salvation and the *glory* of God. This is prophecied of as a fore-runner of the *exaltation* of Christs *Kingdome*, Isa. 2. and when the Lord ariseth to shake *terribly* the earth, we should (according to the Prophets counsell there) hide our selves in the *clefts* of the Rock (*p*) even the *blood* and *wounds* of the *Son* of God, which is the soules stedfast *Ankor* and *Refuge* in an evill and *stormy* day. (*q*)

(*p*) Cant. 2. 14.

(*q*) Isa. 4. 6. Heb. 6. 19.

It is my *frequent* and earnest desire to the *Lord*, that all his people in these *Nations* (which have been the *stage* of many miraculous *providences*) may be thoroughly humbled. Such as have seen the Lord (with the eye of faith) will cry out with the Prophet (*r*) *Woe is me I am undone*, I am a man of *unclean* lips, and I dwell in the midst of a people of unclean lips.

(*r*) Isa. 6. 5.

Verily there is none of us that have cause to *boast*; we have all *sinned*, and come short of the *glory* of God; there is none that doth *good*, no not one. The best of us is but a *lye* and vanity, and we had need *pray* continually that God would not enter into *Judgement* with us, for we cannot *stand* before him.

It

It would be (in my poor apprehension) a *blessed* thing if there were among the Lord's people, Magistrates, Ministers, Souldiers (even from the highest to the lowest) such an *universall* serious self-abasement and *humiliation*, considering the *guilt* and evill which adhereth generally to us all, for our worldlinesse, faction, ambition, murmurings, fleshly zeal and passions, self-seekings, dallying with Religion, variablenesse and unstedfastnesse in the things of God, rash swearing, violation of engagements and Covenants, complyance with corrupt Opinions, doctrines, interests. In a word, for those many evills wherewith even good men of severall *ranks* and employments have been intangled and insnared in the *management* of the late Wars, and publick *stupendious* Transactions in these Nations. Confident I am, there is no humble *watchfull* Christian (employed at this day either in Civil or Military affaires) but upon serious *examination* will be sensible of many sad miscarriages and *sinister* ends.

This universall *repentance* (accompanied with faith in Christs blood) might (through Gods grace) produce good effects in this time of our *sojourning* in the *wildernesse*. And O that we could at length not only *word it* with God (who is an all-seeing *Spirit*) but in good *earnest* take shame to our selves, and give glory to him, who will ere long abase the pride of all *flesh*, that himself alone may be *exalted*.

Give

Give me leave to *conclude* with a word of umble *advice*, (which I truſt is from the ord) Let it be your care (*Honoured* and eloved in the *Lord*) in theſe unſetled times, o keep cloſe (both in Judgement and pra-tice) to *Blood*, Water, and the written *Word*, by which *three* things the Lord comes into, nd hath communion with his people. (*s*) (*s*) 1 John 5. 6.
o the *blood* of Jeſus for your reconciliation nd *juſtification*. To *water* (whereunto the pirit of God is compared) for your *ſanctification*, and for cleanſing you from all *filthineſſe* of fleſh and ſpirit (by the application of he *blood* of ſprinkling) and to the written *ord* for your *direction*. To the Law, and to he *Teſtimony*, if men ſpeak not according to his, it is becauſe there is no *light* in them. (*t*) (*t*) Iſa. 8. 20.
Be not *ambitious* and deſirous of the *Honours* of this vain, tottering, inconſtant, deſiring *world*; ſeek not after that which will not atisfie an *Immortall* ſoule. Remember the example of *Moſes* and *Nehemiah*, men of choice nd excellent *ſpirits*; nay of Chriſt your head nd *Saviour*, who did not *pleaſe* but *deny* himſelf. Let your *moderation* be knowne to all men, the *Lord* is at hand. (*u*) (*u*) Phil. 4. 5.

New-Sarum,
April 22.
1656.

Your Honours affectionate Servant in the work of Chriſt.

W. TROUGHTON.

THE EPISTLE TO THE READER.

Christian Reader;

THE Wise man saith, *That of making many Books there is no end*, Eccles. 12. 12. At this day especially, the world is full of Books, yea the Nation wherein we live, abounderh in Theologicall Writings; which being duly considered, and withall, how unfit I am every way to speak or write of Divine Mysteries, thou mayest very well wonder that I should in such a time as this, thrust out this piece into the world, and the rather because divers godly men of eminent abilities, * have set forth Commentaries and Annotations on this *Psalme*, whose faithfull labours have been and are still exceeding profitable to the Church of Christ, and from whom, or some of them at least, I doe acknowledge that I have received much light in this *Exposition*. †

As we should not build our faith on mens Judgements (for that is but a humane Testimony, 1 *Cor.* 2. 5.) so we must take heed of slighting and grieving the Spirit of God in them, 1 *Thess* 4. 8. 'Tis no disparagement to the most spiritualls Christian to learn of the

* *Musculus, Rivetus, Mollerus, Ainsworth, Dixon, in* Ps. 45.

† *Ingenuum est fateri per quos profecerimus.* Plin.

the meanest Saint who is taught of God, much l[illegible] should be so light by them who are enriched a[illegible]dantly with the Gifts of Nature and Grace, and whom God hath given skill for opening and Inte[illegible]preting his Word.

I confesse, I have been and am still backward [illegible] publish any thing of this Nature, being conscious [illegible] my self of my great inability and weaknesse, and [illegible] that spiritualll wisedome, gravity, meeknesse, an[illegible] judgement which ought to be in those that wri[illegible] Books of Divinity, specially in this *Critical*l Age.

Besides, some may be ready to object that there [illegible] no *new* thing under the Sun, and that what is said b[illegible] me, hath been said in effect by others before me. But yet I can alledge divers Reasons for publishi[illegible] this Book.

1 The Lord did by his Spirit impresse some truth (in this Psalm) upon my heart in preaching an[illegible] writing, and who knoweth but he may also set th[illegible] same upon thy heart in reading what is here publis[illegible]ed, that thou mayest be the *Epistle* of Christ, writt[illegible] by the finger of his Spirit, 2 *Cor.* 3. 3.

2 If I had met with a fuller Exposition of th[illegible] Marriage Song in English (such there may be, but [illegible] have not seen them) I should not have publishe[illegible] this; and yet I say still, That I doe honour and pre[illegible]fer the worthy labours of others far before mine ow[illegible] weak and inconsiderable abilities.

3 The *Reader* will meet with some things in th[illegible] Exposition suitable to the present times, as tho[illegible] considerations touching *Allegories*, the in-dwelling [illegible] the Spirit himself in the Saints and the fifth *Monarch* which I have propounded: He may also find som[illegible] truths which may appear *new* to him; for (acco[illegible]ding to our Saviours words) *Every Scribe which is i[illegible]structed to the Kingdome of Heaven, should be like to hi[illegible] who bringeth out of his treasure new and old,* Mat. 13. 52. Again

4 This Book may (by providence) come into th[illegible] hands of some well meaning soules, who throug[illegible] groundlesse prejudice debar themselves from hearin[illegible]

those Truths which might minister light and edification unto them. Satan hath severall wayes and methods to hinder the progresse of the Gospel, and *prejudice* is one of those Engines wherewith he batters at the Kingdome of Christ. If therefore I may (either by preaching or writing) discover and weaken the interest of Satan, and doe good to poor soules, I have my desire.

And what though few should be edified (by my poor labours) in this place where many seem to love the truth in one, and yet despise it in another, and so have the faith of Christ with *respect of persons*, contrary to 1 *Cor.* 2. 5. *James* 2. 1. (a thing truly to be much lamented) yet if this work may be profitable to others at a distance, it will be a mercy, and I shall esteem it far more then all my labours. I doe not here goe about to instruct the Learned and Skillfull (it might be thought pride in me so to doe) but the weak ones, and such as the Apostle calls *carnall*, and but *babes* in Christ, 1 *Cor.* 3. 1. may peradventure be somewhat edified both in judgement and practice, by this Exposition.

5 I might further add, That there are not such opportunities as I could wish for preaching and dispersing the Gospel of Christ (good men being too much confined to Parish precincts) the consideration whereof makes me the more willing that this should be published.

Let but Christ be exalted, and his Truth prosper, and then it matters not much though the Creature be rend ed contemptible and odious. That man is far from a faithfull Minister of the Gospel, who hath not in some measure learned to goe thorough good and evill report, honour and dishonour. *We are fooles for Christs sake* (saith the Apostle) *but yee are wise in Christ; we are weak, but yee are strong; yee are honourable, but we are despised; being defamed we intreat; we are made as the filth of the world, and are the off scouring of all things even to this day*, 1 Cor. 4. 10, 13.

I am convinced (Gentle Reader) that nothing that we can say or doe to beget a right understanding

among them that fear the Lord will effect it, till God appear more to our spirits, and humble our proud flesh. This is that which I earnestly pray and wait for, this is that which will put an end to our confusions. *When God cometh into his holy Temple, all the earth shall keep silence*, Hab. 2. 20. *His presence stilleth the noyse of the Seas, the noyse of their waves, and the tumult of the people*, Psal. 65. 11. When Christ rebuked the winds and the Sea, there was a great *calme*, Mat. 8. 26. Doubtlesse the sad jealousies, dissatisfactions, and quarrells, which are among Christians at this day, cause many poor sincere hearts who mourn in *Sion*, to retire themselves, and live more contemplatively and alone, then otherwise they would doe, and yet (as a Father truly said) we are never *lesse* alone, then when we are *most alone*, for then God is with us. *Come my people, enter thou into thy Chambers, and shut thy doores about thee, hide thy selfe as it were for a little moment, untill the indignation be over past*, Isa. 26. 20. *The prudent shall keep silence in that day, for it is an evill time*, Amos 5. 13. Clouds of darknesse, dissatisfaction, and division, gather more and more, which nothing can allay, or dispell, but the glorious presence of the *Sun* of Righteousnesse. Now it is neither *clear*, nor *darke*, but at *evening* it shall be light. This lightsome glorious evening is known to the Lord, though not to us, *Zech.* 14. 6, 7.

Christian Reader, I doe tender the good of thy soule, and therefore give me leave (in this houre of temptation) humbly and meekly to propose unto thee some things by way of counsell and direction, wherein I speak to my self as well as to thee, and the Lord strengthen us both by his grace.

I. Endeavour in the power of Christ to come to the reading and hearing of his word, and so to every part of Divine worship, with a single teachable heart, willing to learn and to entertain truth for truths sake. Mind the presence of the great God, and beware of prejudice, and of a forestalled Judgement, which will render the purest Ministry & Ordinances unprofitable. The Lord teacheth the humble, filleth the empty

soule

soule, and dwelleth in the contrite spirit. *John* wept because the *Book* was *sealed*, waiting in humility for the opening of it, and behold the *Lamb* that sate on the Throne, opened the *Booke* for him, and to him, *Rev.* 5. 4, 5.

II. Doe not imprison the *light* when it shines into thy soule, hold not the truth in unrighteousnesse, *Rom.* 1. 18. But let it have full scope and elbow-room in thy heart and practice. The Lord takes away light from them that walk not in the *light*: When the light shines in a mans face, and he struggles against it all he can, with principles of darknesse and carnall reason, and will not let the light of the Gospel sway in him, God often leaves such a man to himselfe. Sins against Gospel light, and conviction, are sins of a deep dye, and high aggravation. *He that knowes his Masters will, and doth it not, shall be beaten with many stripes.* As the bodies of those that live nearest the *Sun*, are most hardned and scorched, so they that live under the light of the Gospel, and have it swimming in their understandings, but doe not receive it in love, are commonly given up to the *strongest delusions*, and to the greatest hardnesse, brawninesse, and insensiblenesse of heart, 2 *Thess.* 2. 11, 12.

And here I cannot but bewayle the sad condition of my poor *Native* Countrey, *Rom.* 9. 2, 3. * where many hopefull Plants not prizing the simplicity of the Gospel (which holds forth a crucified Christ) have been blasted by the Impostures and delusions of Satan, to the great scandall of their Christian profession. And truly it is a great and unspeakable mercy, (and so I doe thankfully acknowledge it) that some of my Christian acquaintance, who were under those strong delusions, are recovered out of the snare of Satan; let them henceforth take heed of slighting the blood, word, Ministry, and Ordinances of Christ, let them walk beleevingly and humbly before the Lord, least they fall again into the pit of destruction, and so the latter part of the Tragedie be more dreadfull then the former.

* *Westmorland.*

III. Watch especially against spirituall pride, lest

you be overcome with this white *Devil.* Oh how apt are we to be puffed up with a high conceit of our spirituall excellencies and attainments, and to slight and despise others as far below our selves? How ready are we to say (at least in our thoughts) *stand away, come not near to me,* for I am *holier* and more *spirituall* then thou art? I know more then thou doest, *Isa.* 65. 5. What if some have greater gifts of nature and grace then others? surely they have no cause to be proud, and to boast of them: *What hast thou which thou hast not received? and why shouldst thou boast as if thou hadst not received it? If a man thinketh himself to be something, when he is nothing, he deceiveth himself,* Gal. 6. 3. We are but Stewards in the Lords house, these Talents are bestowed on us, not that we should exalt our selves therewith, but that we should faithfully employ the same for the advantage of our Lord and Master. The greater the gifts are which the Lord bestowes upon a man, the more humble, diligent, and faithfull he ought to be, for *Where much is given, much is required*; and the better and more excellent the things are, if a man be proud of them, the greater affront and injury he offers to God, from whom every good and perfect gift cometh. These flowers grow not naturally in our own Garden, but are planted by grace above nature.

Spirituall pride is the evill of our times, there is much of it in our hearts, and 'tis necessary we should have a *thorn* in the flesh, that we may not be *exalted* above measure, 2 *Cor.* 12. 7. If Satan should prevaile against you by this sin (as he knowes the better how to tempt you to it, because it was his own downfall) you are then lost for ever, and all your gifts, knowledge, duties, sufferings, and the great name which you have had among the Saints, will not help you, but rather aggravate your condemnation, so that it may well be said that *the pride of thy heart hath deceived thee,* Obad. 3. *Humility* is the way to true honour, but *Pride* (as the Wise man saith) *goeth before destruction, and a haughty spirit before a fall,* Pro 16. 18. From this root of bitternesse hath sprung up the greatest errors

from time to time, and many in our dayes having a high conceit of their own inventions, and supposed excellencies, and looking at the glorious Gospel of Christ as a poor, low, empty thing, have cast off (with contempt) the Scriptures, the Blood, Natures, and Offices of the Son of God, and are a shame to Christian Religion When men will not be wise to *sobriety*, but in the pride of their hearts like *Lucifer*, soare aloft in vain and curious speculations, no wonder if they have a *dreadfull* downfall. O dear Christian Reader, let us tremble in the flesh, and watch our hearts against the first risings of *spiritual pride*.

IV. *Love not the world, neither the things that are in the world; if any man love the world, the love of the father is not in him*, 1 John 2. 15. This love of the world chokes the good seed, makes men to erre from the faith, 1 *Tim.* 6. 10. and renders the Ministers of the Gospel unprofitable. Hence many forward professors have become miserable *Apostates*: So *Francis Spira*, and *Demas* who deserted *Paul*, and embraced this world: And alasse! how many in our times have in effect betrayed Christ and his cause, by an inordinate love of the riches, honors, and pleasures of this world? having the *Moon* upon their heads, and the *Sun* under their feet; whereas on the contrary, they should have the *Sun* (*i. e.* The glorious righteousnesse of Christ) upon their heads, and the *Moon* (*i. e.* all worldly and sublunary things) under their feet, *Rev.* 12. 1.

A man may goe far in Religious exercises, as a Magistrate, as a Minister of the Gospel, as a private Christian, and yet in the end perish by this sin. Queen *Mary* said a little before her death, *That if she were opened, Callis would be found in her heart*. So truly it is to be feared, If the hearts of many eminent professors were opened, the inordinate love of the world would be found in them; and this is like to be the ruine of many, if God doe not humble them, and give them power against it by faith, for this is the *victory* that overcometh the world, even faith in Christ, 1 *John* 5. 4. Earthlymindednesse is a secret close cor-

ruption: The subtill heart of man hath so many evasions, turnings, and windings, that it is a hard matter to convince him of it. O let us be jealous herein over our own hearts and wayes: The most heavenly minded Christians will acknowledge and bewayle before the Lord and his people, their too much conformity to, and compliance with this world.

V. Take heed of resting in outward *formes* of Church fellowship, Baptism, *&c.* Not that I am against these, either in judgement, or practice; but I fear, that many who seem to be zealous for the outward part of worship, rest much in the letter and outside of things, being too too apt to censure their brethren, who are not of their particular society and opinion. And truly I have observed, that divers Christians who have been forward, yea, rigid for the outward part of worship, not minding as they ought to doe, the *vitalls* of Christianity, have at length cast off those *formes* as carnall and beggerly Rudiments. None so ready to abandon Church fellowship and Ordinances, as those who have abused them, ascribing that honour to them which particularly belongs to Christ and his Spirit. Religion (especially now under the New Testament) lyes not so much in outward *Observation*, as in the Spirit and inward man, *John* 4. 24. Though the outward part of worship is not to be neglected, as there is opportunity.

VI. Let it be your care to love all the people of God, and in your place to render and promote the generall interest of the Saints throughout the world, though thousands of them in some things differ from you. Truly I have found it hard to love those that are not of my Opinion, but there is much pride in this; can we give light to a dissenting brother till the Lord perswade him? Did not the Lord wait long for us, before we embraced the light? Though many Saints be not satisfied with our practice in every part of worship, yet so far as they will joyn with us, let us joyn with them: If they will but pray with us, or receive one of the *Seales* with us, though not both: If they will but discourse with us of the things of

Christ,

Christ, though they will not hear us preach, yet let us cherish these beginnings, remembring that golden Rule of the Apostle, *As many as are perfect let them be thus minded, and if in any thing ye be otherwise minded, God shall reveale euen this unto you*, Phil. 3. 15. Let us seek to overcome the scrupulous weak Christian by love, and if he will still keep at a distance from us, yet let not the fault be on our side.

And here we should consider the true ground of *Communion* of Saints, which is not their concurrence in this or that controverted point, but their fellowship with Christ the head. This being manifested (though never so weakly) we ought to receive them (though not to doubtfull disputations) *Rom.* 14. 1. *That which we have seen and heard, declare we unto you, that you may have fellowship with us, and truly our fellowship is with the father and the Son*, 1 Jo. 1. 3. How can that man answer it in the great day of the Lord, who now refuseth communion with such as he is perswaded have communion with Christ? Let us not set bounds and limits where the Lord hath set none, but left us free. Nor should we only have a tender regard to weak believers, but also to poor sinners who are yet without Christ; we should even weep and lament over their soules, as Christ did over *Jerusalem*. Some may be ready to say, that they are poor ignorant carnall wretches, and have nothing to doe with the Ordinances of God, and in the mean while neglect their souls. But we should goe to them, and beseech and intreat them with tears in our eyes, again and again, to be *reconciled* to God, 2 *Cor.* 5. 20. This is to be minded as Christ was, who conversed with Publicans and sinners, and cherished in them the weakest beginnings, and O that there were such a Gospel compassionate spirit among us!

VII. For the Lords sake let us not turn Religion into *faction*. Salvation by Christ is common to all believers under various dispensations, *Jude* 3. And therefore we should not ingrosse Christ to any one party, so as to exclude others that believe on him. Some say they are of *Paul*, some of *Apollo*, some of

Cephas, and some of *Christ*, 1 Cor. 1. 12. When men shall speak so of Christ, as if he belonged only to them and their party, what is this else but pride and faction? Shall we serve a party or faction for interest sake, to the prejudice of the common Cause? God forbid; is Christ divided? Was this or that man, party, or Opinion crucified for us? We are Christians, and ought in this respect to own no other head nor Master, but Christ. The Apostle writes to the Saints at *Corinth*, and to all that call on Christ, *their* and *ours*, 1 Cor. 1. 2. Some there are in the world (but let not us be of that number) who will rather make shipwrack of the Gospel, and of Religion, then forgoe an Opinion, or faction, which they violently adhere unto: These will admire or condemn things, not as they are true or erroneous, but as they are asserted and maintained by their own party, or that which is opposite.

The *Pharisees* perceiving that *Paul* was of their judgement, in opposition to the *Sadducees*, though before they had condemned him for a blasphemer, yet now they were ready to say that he was taught by a good Angel, *Acts* 23. 6. 'Tis an excellent thing to have our light and faith in matters of Religion, only in Christ, and not in man. Such as have their eyes in other mens heads, cannot see their way clear before them at noon day, and therefore are impetuously carried on more by *faction*, then by Christian Judgement and consideration.

VIII. Intangle not thy self with unprofitable disputes, and things that tend to division, and to the breach of peace and love. Some will be such *Sceptick*s, as that they will question every thing (delighting themselves in a spirit of contradiction and opposition) and so come to be setled in nothing. There are Principles in Divinity which are to be taken for granted, rather then to be disputed. He that will for disputation sake frequently question every truth, will not constantly adhere to any truth. Since we disputed so much (though blessed be God light hath broken forth, the Lord working one contrary by another,

yet)

yet) there is a great decay of spirituall heat, and of the practicall part of Religion. The Apostle speaks * of doting about Questions, which signifies to be sick and languishing; intimating that unprofitable disputes doe but weaken and consume the vitalls of Christianity: insomuch that a *Papist* was wont to say, *That he prized that little time which he constantly set apart every day for the examination of his conscience, far more then all the other part of the day, which he spent in his voluminous Controversies.*

* 1 Tim. 4. 6. νοσῶν.

Swarez.

IX. Mind therefore the things which tend to peace, love, union, edification; this (I confesse) is easily said, but it is not so easily practiced. A perverse spirit is mingled among us, *Isa.* 19. 14. Peace, love, and brotherly forbearance are in a manner departed from us. *For the divisions of Reuben there are great thoughts of heart.* Sad impressions upon the spirits of watchfull Christians, *Judg.* 5. 15. *The great house is smitten with clifts, and the little house with breaches.* Amos 6. 11. Divisions, yea subdivisions in Church and Common-wealth, among all sorts of men, and the Lord knowes whereunto these things may come in our time. Our God seems to hide his face from us, and to cast a *vaile* upon all the attempts and endeavours of his poor servants, after peace, and union, and reformation. The prejudices, exasperations, and animosities of severall parties are grown to such a height, that nothing can allay them but some powerfull extraordinary appearance and operation of God to and upon mens spirits. Howbeit (Dear brethren) though peace and love and union seem to depart from us, even so far, that they are not like to be overtaken by us of this Generation, yet it is our duty to pursue after them, if that we may overtake them, *Rom.* 14. 19. We have an absolute indispensable Command to be at peace and unity with all the people of God, *Mark* 9. 50. 2 *Cor.* 13. 11. *Ephes.* 4. 3 and to silence and hush all animosities and differences. The Apostle writing to the *Corinthians*, enquires not into the cause of their divisions, but enjoynes them whatever the cause be, to be quiet, and to cease from contention,

1 *Cor.*

1 *Cor.* 1. 11. 1 *Cor.* 3. 3. And so when there w[illegible] strife among the *Phillippians*, he states not the co[illegible] troversie as to Opinions, but gives Rules against pri[illegible] and vainglorious affectation. *Phil.* 2. 3, 4. *Consta*[illegible] that good Emperor, when the Christian *Bishops* h[illegible] written letters to him of bitter complaints one agai[illegible] another, he would not vouchsafe to read them, b[illegible] threw them into the fire.

We cannot but hope that ere long the Lord w[illegible] make some visible provision against the scandall [illegible] divisions among Christians, that the world may b[illegible] convinced that the Saints are one in Christ, who[illegible] glory is herein much concerned, *John* 17. 23.

Many sweet Rules are propounded in the Scri[illegible] ture, and inlarged upon in the Writings of goo[illegible] men, for uniting the Saints, and compounding the differences; as namely, That they should love o[illegible] another, and exercise brotherly patience and forbe[illegible] rance: That they should strive to be of one min[illegible] and judgement, and endeavour after more holiness and purity in worship and in conversation: Th[illegible] they should walk humbly, and think better of other[illegible] then themselves, and look not only on their own things, but also upon the things of others: Th[illegible] they should come to brotherly and friendly *Collation*[illegible] and handle the points in difference, rather by way o[illegible] case then controversie, rather in a way of amicable and friendly discourse, then Scholastick disputation, in which commonly men strive more for victory, an[illegible] to gaine applause, then for truth. In a word, all of u[illegible] in our severall places should study uniting Principles, and uniting practices.

These Christian Rules and exhortations are swe[illegible] and seasonable, but when we have said all that we can, we must look beyond our selves, and all our endeavours, by the eye of faith, to Jesus Christ the universall everlasting *Peace-maker*, and reconciler, who when he offered up himself on the Crosse to God the father, all the Saints notwithstanding their manifold differences were represented in and by him as *one entire body*, Eph. 2. 16. Nor did he only remove that en-

mity

nity which was in us against God, and so reconcile s unto God, but also that enmity which should be n us one against another, carrying up with him to the Crosse all our enmities, feuds, and discords, and bu-ying them in his blood. * The generall peace and reconciliation of all the Saints, even among them elves, is already effected and concluded in Christ heir head and Representative, and it shall in due ime be wrought in and among then selves by the Spirit of love and peace. Christ is engaged hereunto, nd as a pledge thereof he made peace between *Jewes* and *Gentiles* (in the primitive Church) who vere at as great variance as ever two sorts of people vere. All the Saints though now they keep at a di-tance, and will not come together, yet they all meet ogether as one Body or Army in Christ, when he uffered upon the Crosse, and also in his Resurrection nd Ascension into Glory, who although he died, rose gain, ascended, and doth intercede for every Saint ngly, yet he did and doth also perform these acts or all the Saints joyntly and collectively considered s one body; and the Lords Supper, which is a feast f Peace, Love, and Unity (following the Oblation f the Sacrifice on the Crosse) sealeth up visibly and pparently this generall peace and union among all aints, and engageth them all hereunto. *We are all made to drinke into one Spirit.* This is a feast of Amity nd Concord, though alasse the people of God cannot gree about it, nor about the other Sacrament, which nevertheleſſe seales up their union in one body; 1 Cor. 12. 13.

* See Mr. *Tho. Goodwins* Serm. on *Ephes.* 2. 16.

What shall I further say?

1 Christ hath purchased this peace and union.

2 He hath also prayed and still prayes for it, *John* 17.

3 He is given for a *Covenant* of Peace, not only to make peace between God and us, but among our elves.

4 God hath promised it as a New Covenant blessing, that we shall have one heart, and one way, *Jer.* 32. 39. *Ezek.* 19. 11. Let us improve these confide-

rations

rations by faith, and goe to the God of Peace
Peace, who loveth, worketh, and giveth peace
wayes, 2 *Thess.* 3. 16.

X. Learn (and the Lord teach hee by the Sp
of wisedome and revelation, *Ephes.* 1. 17.) to b
wise and discreet Christian. Spirituall wisedome (wh
is a rich blessing) is much wanting in many Sa
who have strong affections. Zeale is good, but yet i
be not tempered with wisedome and knowledge,
will prove like fire in the midst of the house, dan
rous and destructive, *I bear them record* (saith t
Apostle) *that they have a zeale of God, but not accord*
to knowledge, Rom. 10. 2. A Christian that exercis
spirituall wisedome, doth not only propose to hims
a right end, but also sutable means and instrumen
and the fittest time and season for accomplishing th
end. We are not only to abound in *love*, but
abound in it in *all knowledge and judgement*, Phil. 1.
Never had we more need of spirituall wisedome, th
now, to know how to order our conversation arigh
in these perillous times; to be as innocent as Dove
and yet as wise as Serpents. If we beg of God th
wisedome which is pure and peaceable, he will give
us without upbraiding, *James* 1. 5. yea, he will fill
with the knowledge of his will, in all wisedome a
spirituall understanding, *Col.* 1. 11. We have a gr
cious Promise (which the Lord hath set upon n
heart) *That the rash shall understand knowledge*, Isa. 3
4. And the way of holinesse shall be so plain, that fo
shall not erre therein, *Isa* 35. 8. Wisedome, counse
and understanding are with the Lord.

XI. Be much in secret *prayer* and *meditation*. Wh
a man is really, he is alone, when none but the a
seeing God beholds him. Extrinsecall motives in pu
lick Assemblies may raise and elevate the affection
and carry a man far in the performance of Religio
services, and yet his Principles and ends may be ca
nall and selfish. Spirituall meditation (I fear) is mu
neglected by Christians, and that many (I can spea
something from experience) who frequent Chur
meetings (which yet ought to be frequented) an

ar

e forward to ſpeak of the things they know (if not the things they know not) are remiſſe in this hea-nly exerciſe of Meditation. If they can but with lubility of expreſſion, and enlargedneſſe of affecti-s, manage a duty ſo as to be approved by thoſe hom they judge to be ſpirituall, they are ready to eſſe themſelves, and take up their reſt here. Are ere not ſome at this day who formerly expreſſed emſelves like Angels in the Aſſemblies of the Saints, ut now having (with the crafty Cardinall) catched e Fiſh, they throw away the Net as of no further e? A Chriſtian may be forward in frequenting eetings, and ſpeaking to the edification of others, et he himſelf will make but little progreſſe in Chri-ianity, if he be not frequent in ſecret prayer, reading he word, meditation, and comparing ſpirituall things ith ſpirituall.

O let us be much in prayer; *Pray for the peace of Jeruſalem all ye that love her*, Pſal. 122. 6. *Ye that make ention of the Lord, keep not ſilence, and give him no reſt ill he make Jeruſalem a praiſe in the earth*, Iſa. 62. 6, 7. Let us now in good earneſt goe to God by faith, and y prayer; we have gone too long to *Aſſhur* for help, aine is the help of man. Ariſe O Lord, vindicate thine own name, and deliver thy people. As bleſſed *Perkins* * ſaid of his, ſo much more may we ſay of our imes, *Prayers are fitter for us then diſputes.* Let us (as *Luther* was adviſed by his friend) goe and cry Lord have mercy upon theſe Nations, and thy people therein. Things ſeem to be paſt help in reſpect of ſecond cauſes, but the Lord can help us. *By terrible hings in righteouſneſſe wilt thou anſwer us, O God of our ſalvation, who art the confidence of the ends of the earth*, Pſal. 65. 5. The Lord will *be terrible out of his holy places*, out of his Church he will ſhew himſelf a dread-full God to them that fear him not, but eſpecially to the ſinners in *Sion*, who ſhall be afraid, and to the Hypocrites whom fearfullneſſe ſhall ſurprize, *Pſal.* 68. 35. *Iſa.* 33. 14.

* *Non ſunt iſta litigandi tempora ſed orandi.*

Bear

Bear with me (*Gentle Reader*) for insisting largely on these things; truly they are much up my heart, and I look on them as very seasonable be spoken; they are not sudden, but premeditat thoughts and considerations, which perhaps m come into the hands of divers of my Christian quaintance in severall parts of these Nations. If should write no more whilst I abide in this Taber ele, my last words to my fellow Christians should (by the Lords assistance) to this purpose.

I will add but one word more touching this boo namely, That I have endeavoured therein (acco ding to my poor skill) to be plain and methodical not willingly in the least misinterpreting any part this excellent Marriage Song. Many Texts I ha quoted, and not recited the words, least the Boo should swell to a great bulk, and so be burdensome the Reader, to whom I would not willingly be ted ous, as knowing that edification lyes not in a multi tude of words. *God is in Heaven, we are upon Eart therefore our words should be few*, Eccl. 5. 2.

There is (*Christian Reader*) a Spirit, a Myster in the Scriptures (as we read of a Spirit in the wheel of Providence, *Ezek.* 1. 20.) and this Spirit is chiefl to be regarded in reading the Scriptures and Com mentaries thereupon, without eying this Spirit, tho mayest read much and often, and yet profit little o nothing.

I had thoughts once of publishing a Treatise of th Nature and Operations of the *Spirituall Man*, fro 1 *Cor.* 2. 15. And also a Discourse of Gods unchange ableness, and the Mystery of Divine Providence from *Ezek.* 1. 16. But I shall further consult th Lord, and take direction from him, before I publi those Treatises.

And now Christian Reader, *th Lord be thy Teacher, and mak this Book a Blessing to thee; fo*

excep

except the Lord build the House, our labour will be in vain, Psal. 127. 1.

Salisbury, *Feb.* 12. 165$\frac{6}{7}$

The

The Candid Reader is desired t
passe by, or to Correct with h
pen, these following *Errata*
which have escaped the Presse
by reason of the Author's ab
sence.

ERRATA.

PAge 10. *herein subjoyne*, for *here subjoyne*. p. 11.
ked, for *talked*. *Before tryall*, for *for tryall*. *&c.*
and. p. 15. *cole*, for *coale*. p. 41. *Saints*, for *soules*.
47. *the high God*, for *the most high God*. p. 60. *is*
for *in one*. p. 145. *competion*, for *competition*. p. 1
prese, for *present*. p. 170. *the world*, for *the word*. p. 1
them, for *then*. p. 184. *the Lord will make*, for *the L*
make. p. 225. *Hellulim*, for *Hillulim*. p. 234. *Oecola*
padin, for *Oecolampadius*. p. 235. *mavietum*, for *inq*
tum. *at*, for *ad*. p. 240. *hand*, for *land*. p. 243. *from*
from, for *from of*. p. 268. *and heaven*, for *in heaven*.

The Booke is corrected
as here is directed

An EXPOSITION on the 45. Psalm:

The *INTRODUCTION.*

THis *Psalm* doth in an *Allegory*, excellently describe the mysticall marriage between *Christ* and his Church, under the type of King *Solomon*, and his Queen: the glory, and magnificence of whose marriage, and Court, did but shadow forth this; and therefore though we may take notice by the way, of *Solomon* and his Queen, yet *Christ* mysticall is chiefly aymed at in this *Psalm*: many things herein being only applicable to him.

It is much like the *Canticles*, which is also an *Allegory*, borrowed, from the fellowship between husband and wife, to signify the Intercourse and communion which is between *Christ* and his Church. The Booke of *Daniel*, and the *Apocalypse*, with the History of *Abrahams* family, mentioned, *Gal.* 4. 24. are likewise *Allegoricall*; with other passages in *Scripture*.

In an *Allegory*, a further thing is meant then is plainly expressed in words: yet nevertheless we must avoid the extreams of *Papists* and other Monkish men, who under pretence of *Allegories* and mysteries, make of the *Scrip-*

tures

tures a nose of wax, and turn the whole History of the Bible, *Christ*, sin, death, heaven, hell, and all into an *Allegory*; some tell us that the whole letter of the *Scripture* holds forth only a *Covenant* of works; and so reduce all, to a *Spirit* and light within them: evacuating and laying aside *Christ* Crucified, his Blood, merits, offices, word, Institutions, as Types and shadows of that Glory which is revealed in them.

Some of the ancients did miserably pervert the Scriptures by bringing in vain and groundless *Allegories*: *Philo Judæus*, Expounds *Paradise*, to be the Soule; *Man* to be the mind; the *Woman* to be the sense; the *Serpent* to be delight; the Tree of knowledge of good and evil to be wisdome; and the rest of the Trees to be the vertues and endowments of the mind: whither will not the wanton wit of man (otherwise sober) mislead him?

Origen one of the Fathers was a great admirer of *Allegories*; writing on the words of the Apostle, *The flesh lusteth against the Spirit*, Gal. 5.17. That is (saith he) the Historicall or *Literall Sence*, fighteth against the Spirituall or *Allegoricall* sense of *Scripture*; and again, the *Literall* Sense, which is Carnall, keeps men from, But the *Allegoricall* Sense, opens the Kingdome of *Heaven* to them. But see and admire the wisdom of *God*! wherein this man expounded almost all other Scriptures *Allegorically*, he applyed *Math.* 19. 12. Literally, and gelded himself.

Now because *Allegories* have been and are still much abused, I shall propound 3 or 4 *Considerations*, which may minister some light to the Reader therein.

First, whereas *Papists* and others make severall Senses of *Scripture*, a *Literall* and a *Spiritual* sense; and the Spirituall they divide into *Allegoricall*, *Tropologicall*, and *Anagogicall*; we must know that there is but one full true, and entire sense of *Scripture*, intended by the holy *Ghost*, and that is the *Literall* sense; which is somtimes expressed by the Spirit of God in proper, and somtimes in borrowed & figurative terms: a man may as well bring in a hundred severall senses, as two or three varying one from another. The Literall and Spirituall are not severall senses, but severall *Illustrations*, applications or uses of *Scripture*, or a *Compound* sense (as some Phra-

* *Caro concupiscit adversus Spiritum, id est Historia & Scripturæ Carnens seu literalis intellectus, Contra allegoriam & Spiritualem Doctrinam repugnat. Literatis Scripturæ intelligentia* arceat a regno dei, allegorici Sensus Cœlum aperiant *&c.*

1 Consid. *There is but one true sense of* Scripture.

it) whereof there are two parts, literal, and figurative, which make up one entire *Sense*, which is fulfilled two manner of ways, *i.e.* in the type, and literally in the thing signified. 'Tis not denyed but that there is a vast difference between the *Naturall* man and the *Spirituall* mans knowledge of the word of God, as there is between a naturall, and a spirituall light and principle: But then this difference is in the person or subject knowing, not in the *Scriptures* or object known.

Secondly, Allegories are not to be admitted, but where the *Scripture* it selfe doth warrant them; and Commonly where an *Allegory* is propounded, there it is also expounded, as in *Gal.* 4. 24. *Which things are an allegory* (or, by which things another thing is meant) for these are the two *Testaments*: nor hath this history of *Abrahams* family two severall Senses; the one proper and literall, the other figurative and mysticall; But they are two parts or Branches of one full entire sense, and so intended by the holy *Ghost*: for not only the bare History, but also that which is thereby signified, is the full sense of the holy *Ghost*.

2 Consid. *Allegories are to be Cautiously admitted.*

Thirdly, The learned *Papists* themselves confess, that no convincing demonstrative argument can be taken from the *Allegoricall* sense, either to Confute, or to Confirme any point of Doctrine; and therefore much lesse from that which they call *Tropologicall*, or Anagogicall. Allegories may serve to illustrate the Truth, but we are not to build our faith upon them.

3 Consid. *Allegories are not argumentative Theologia Symbolica, non est argumentativa,* Tho. Aqui.

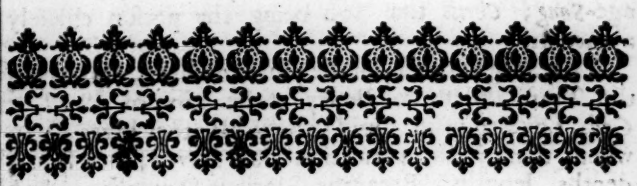
Fourthly, As it is dangerous to bring in allegories where the *Scripture* doth not warrant them, and to take those words *Figuratively* which should be taken properly; So on the other hand, 'tis no lesse dangerous, to take those Texts properly, which should be taken figuratively: as *Joh.* 10. 1. *Joh.* 15. 1. 1 *Cor.* 11. 24. *Matt.* 17. 12. *Matt.* 16. 6. *Joh.* 3. 3. *Matt.* 3. 11. The *Papists* by expounding those words, *This is my Body*, literally, which should be taken figuratively, have brought in that monstrous Idoll of *Transubstantiation*. And whereas *John* speakes, *Matt.* 3. 11. of being Baptized with *Fire*, The *Abysseni* taking the words *Literally*, instead of Baptizing their Children with water, they marke them with a hot-iron.

4 Consid. *Tis also dangerous to take that literally, which ought to bee taken figuratively.*

In what Cases allegories are to be admitted.

Quær. ——— *But when ought we to leave the prope and literall, and adhere to the figurative sense?*

Ans. 1. When the proper sense is against common *Rea son*, or 2. against the rule of *Faith*, or 3. against goo *Manners*; then are we to depart therefrom, and adher to the *Figurative*; comparing such Texts with othe cleare *Scriptures*, where the Truth at least in *fundamental* is plainly laid down in the letter. Concerning this (tha I may not be too tedious) I refer the Studious *Reader* t *Weems Christ. Synagog.* Lib. 2. Cap. 1. p. 216. *&c.* Pare on *Gal.* 4. 24. Perkins on *Gal.* 4. 24. Mr White on th Scriptures, *p.* 167.



An Exposition on the 45. Psalm:

[The Inscription] *To the Chiefe Musician on Shoshannim, for the Sons of* Corah: Maschil. *A Song of Loves.*

THe *Inscription* it selfe demonstrates the Spirituall excellency of this *Psalm*: that it is of great weight, and Concernment, and therefore ought to be diligently studied by us, and that upon these *Grounds.* *Reasons why we should diligently study this Psalm.*

First, Because 'tis Directed to the publique *Minister* of *Gods* worship, to be used in the Solemne publique prayses of *God*; a *Song to the Chiefe Musician on Shoshannim*, &c. 1 Reas.

Secondly, In regard of the Title *Maschil*, a *Song* appointed to minister Knowledge and Instruction to the Church of Christ in all ages; and that, 1. Concerning the *Grace*, Beauty, Majesty, and glory of the Kingdome of *Christ.* 2. The Spirituall priviledges and Benefits which redound to his *Church.* 3. Touching the obligations which lye on the *Church*, and the duties which she should performe to Christ her husband: Great *duties* and services are required, where great *dignities* and priviledges are bestowed. 2 Reas.

Thirdly, Because it is directly and Immediately applyed by the holy *Ghost*, as the Speech of the *Father* to 3 Reas.

Christ: So that the mystery of the *Trinity*, the *Father*, in and to the *Son*, by the *Spirit*, is opened in this marriage-*Song*; *Christ* the Son being the person chiefely aymed at.

4 Reas. 'Tis a *Song* of *Loves*, In the plural number, intimating the Transtendent excellency of the Love of *Christ*, or *Gods* Love to us in *Christ* (above all other loves;) In whom there is the perfection of all Loves, heighths, depths, lengths, Breadths, Glorious Dimensions which we cannot fully comprehend, *Eph.*3.18,19.

Instructions drawne from the Inscription.

Hence we may draw some *Instructions*.

1 Instruct. First, let us learne to live on *Christ* alone, who hath the perfection and fulness of all Loves, of all excellencies in him: why wilt thou, O my *Soul*, run a sharking after Creatures? why wilt thou feed on husks and things that profit not? *Isai.*55.2. Behold, here is *Meat* enough for thee in thy *Fathers* house, *Luk.* 15.17. To decline the love of *God*, and to live on Creature perishing love, what is it else, but to forsake the *Fountain* of living water, and Digg broken *Cisternes* that will hold no water? *Jer.* 2.13. Divine love and goodness is that only which must satisfie the Soule. Others desire wine, corne, and oyl, But *Lord* do thou lift up the *light of thy Countenance* upon me. *Psal.*4.6.

2 Instruct. *Secondly*, The Lord would have us (though never so vile in our selves) to be fully perswaded of his *Love*: As the *husband* bids his wife cast away Jealousies, and be confident of his Love; so deales Christ with us. *Him that Cometh to me*, I will not, I will not in any wise *cast out*, Joh. 6. 37. How did he condescend to *Thomas*, notwithstanding his peremptorinesse in unbelief? *Reach hither thy hand, and thrust it in my side, and be not faithless but beleeving*, Joh. 20.27. Me thinks I hear him speake in this or the like language: Be not *Jealous*, but entertaine good thoughts of me; I am not a *hard Master*; I am not an unkind *husband*; I put not new wine into old *Bottles*, Matt. 9. 17. I lay not heavy *Burthens* upon my people. How ingenuously doth he deale with his *Disciples*, and with us in them? *Joh.* 14. 2. I goe to *prepare a place* for you; In my *Fathers house* there are many *Mansions*: were it not so, *I would have told you*. I love you so well, that I would not have *Concealed* it from you.

This *Song* which displays the Love of *Christ* in its Colours, is called a *Song* of Loves; his love being a great *Love*, yea the greatest *Love*. Compare wee *John* 15. 13. with *Rom.* 5. 6, 7, 8, 9, 10. He *Loved* his *Church*, and gave himself for it, *Eph.* 5. 25. he *Loved* me, and gave himself *for mee*, Gal. 2. 20. Yea he *Loved* us out of or from the *pit of Corruption*: his *Love* was so strong, so powerfull, that it pull'd us out of the deep *pit* and *mire*, wherein otherwise we had been overwhelmed, *Isai.* 38. 19. *Zac.* 9. 11. 3 Instruct.

Lastly, Learne hence, that the more we are acquainted with the Love of *God*, and dwell and abide in Love; the more we Resemble him who is *Love* it self: 1 *Joh.* 4. 16, 17. If he so loved us, how should we love one another, yea our enemies? though not with a love of *Complacency*, yet with a love of *pity*; The Lord having in love and pity reconciled us when we were enemies.

So much for the Inscription.

Vers. 1. ***My heart is inditing a good matter: I speake of the things which I have made touching the King: my tongue is the pen of a Ready Writer.***

This *Epithalamion* or marriage-Song may be divided into two generall parts. In the *Nine* first verses, *Christ* the *Bridegroome*, and his Glorious excellencies are Commended: and in the verses following, the dignities and honors of the Church, the *Bride*, or Lambs wife, are described; and she withall Instructed in her *duty* to her husband. Now though the Kingdome of Christ spoken of in this *Psalm*, Beareth date from his death; yet it will appeare more *Glorious* in this world, before it be given up to the Father, and *God be all in all*, 1 Cor. 15. 28.

The *First* verse containes an *Encomium*, or Commendation, by way of preface, which the Spirit of *God* ascribes to this excellent *song* in foure respects, as 1. It is a Good *Matter*. 2. It was penned by *divine* Inspiration; the Spirit of God filling the heart and inflaming the affections in the penning of it. 3. It treats of *Christ* the King, who is exalted by the Spirit, *Joh.* 16. 13, 14, 4. It

tends to the comfort and edification of the *Church* in a ages.

1 Obser. *The Conjugall love of Christ is a good matter.* Reasons hereof.

First, [*It is a good matter*] Hence learne,

That the Grace and love of Christ towards poor sinnen his espousing and taking them into communion with himself (whereas by nature we are all strangers and enemies him) *is a sweet subject to insist upon; glad Tydings; the best tydings that ever came to the sons of men*; an therefore may well be called a *good matter*.

1 Reas.

First, 'Tis a *matter* that most concerns *Gods* honor; matter wherein the *Glory* of his mercy, wisdome, powe Justice, Truth & faithfulness doth eminently shine forth herein he hath *abounded* towards us *in wisdome and pr dence*, Eph. 1. 8. Mercy and *Truth* are met together, *Righ ousness* and *peace* have *kissed* each other, *Psal.* 85. 10, 1 *Rom.* 3. 25, 26. *Joh.* 3. 16. 1 *Tim.* 1. 15. *Joh.* 1. 18. 2 *Cor.* 4 *Rom.* 1. 16. Nor can we rightly and to purpose honor th Lord in our generation, unless we have a Spiritua knowledge of this *excellent matter*.

2 Reas.

Secondly, as it concernes *Gods Glory*, So the *souls* eve lasting felicity; which two the *Lord* hath linked togeth in his infinite *eternall wisdom* and councell. As for th *soul* of man, 'tis a *spiritual*, Immaterial, Immortall sub stance, capable of *Eternall* Blisse or woe. *What will profit a man, to gaine the whole world, and lose his soul* Mark. 8. 36. Now therefore that which enricheth the so to eternity, must needs be an excellent *matter*. Such matter is the subject of this *song*, Luk. 2. 10, 11. Mar 16. 16. 2 Tim. 1. 10. Yea 'tis that field, wherein the ric *Pearle* lyes hid. *Matt.* 13. 44, 46.

1 Use.

First, Then let this excellent *matter* be welcome t thee: for it is *worthy* of all acceptation, 1 *Tim.* 1. 15. Enter tain it therefore with surable affection: Oh what low an Carnal thoughts have we of the Gospell and things *Christ*! as if they were sleight and triviall matters! Th is no small sin: how will they *escape*, that *neglect* so gre *Salvation*, Heb. 2. 3. Not only they that openly oppos but they that neglect and *undervalue* it, shall perish: eve the feet of such as bring these glad tidings, should b *beautifull* and acceptable, *Rom.* 10. 15. as *The Paranym* or friends of the *Bridegroom*, are well esteemed of by t *Bride*, for their relation to the *Bridegroom*.

Second

Secondly, Be diligent in searching out this *matter* in the use of means, as prayer, reading, hearing, conference, meditation, and above all, in the Constant exercise of faith and dependance on *Christ* in his *prophetick* office, for his effectuall *Teachings*; he being the great Prophet of his Church, whose teachings do infinitely excell all the teachings of men. As *Solomon* speaks concerning civill affaires, 'Tis the *honor* of a *King* to search out a *matter*, Prov. 25. 2. so it is much more the honor of a *Christian*, to search out the depth of this matter, by how much *spirituall* things do excell humane matters. 2 Use.

Thirdly, It blames the present generation of Professours, for minding and talking much of worldly *matters*; one mans time is wholly drunke up with inquiring after State-matters; Another spends his whole time in his *Trade*; nay perhaps he thrusts himself into three or foure severall *Trades*, that he may get *gaine*, and grow great in the world; Thus men plunge themselves over head and eares in earthly things; their hearts, tongues, and time being wholly taken up therewith; So that in many dayes together they scarce have a *serious* thought or word of this excellent *matter*. The primitive *Christians* were otherwayes minded, who discourfed so much of the *Kingdome* of heaven, and their *Spirits* were so much raised and ennobled therewith, that the *Princes* of the world were afraid that they would take their *Kingdoms and glory* from them. 3 Use.

Fourthly, The Ministers of *Christ* especially should exceedingly delight, yea it should be their meat and drink to open and declare this *good matter* to the people: A *Necessity* is layd upon me; yea *woe* be to me if I *preach* not the *Gospell*, 1 Cor. 9. 16. *i.e.* if I speake not of this *good matter*. Let *Ministers* but read over their *commission*, Mark 16. 15. Eph. 3. 8. and they will find it their duty to preach the *simplicity* of the Cross of *Christ*, and not to intangle themselves or others with *Scholastick quirks, and quiddities*, and with unprofitable disputes: Nor is it to read the people a *lecture* of *morality*, But to set before them the emptinesse and nothingnesse of the Creature, and the riches of the grace of *Christ*, and *union* and fellowship with him: This is a good *matter*; an *excellent* knowledge. *Phil.* 3. 8. I *determined* to know nothing, but *Christ* 4 Use.

and

and him *crucified*, 1 Cor. 2. 2. and, *God* forbid I ſh
glory in any thing ſave in this, *Gal.*6.14.

* *Ebullivit Cor meum verbum bonum.*

Again [*my heart inditeth*] that is, it *Boileth* * or bub
up, or is inflamed, with this good *matter*. Hence
ſerve,

2 Obſer. *A Spirituall heart cannot fully expreſs what is within.*

That a *Spirituall heart is ſo full of good matter*, and
inflamed with the Love of Chriſt, that (though it would
it ſelfe, yet) it cannot fully expreſs with the Tongue wh
conceives within.

I ſhall here ſubjoyne *three* Corollaries.

1 Corol.

First, as the *Spirituall* man hath more good *matter* w
in then he can expreſſe, being filled with the Spirit, E
5.18. the holy Ghoſt being as a *well* of water ſpring
up in him to Eternal life, *Joh.* 4.14. *Joh.* 7. 38. ſo t
Carnall heart is fuller of corrupt matter then can be
preſſed. The *heart* of the wicked is little *worth*, Prov. 10.
One would not give a peny for it: 'Tis ſo overcharg
with filthineſs and *ſuperfluity of naughtineſs*, that it neit
can nor will with meekneſs receive the *ingrafted* wo
Jam. 1. 21. The very thoughts of the wicked are an *a*
mination to the Lord, *Prov.*15.26. *Rom.*3.9, 11, 12.

2 Corol.

Secondly, By this a true Saint is diſtinguiſhed fro
Hypocrite. The moſt refined *Hypocrite* that is, ſpeaketh
more Spirituall good then he hath or enjoyeth: he c
outſpeake all his comforts and enjoyments; But the t
beleever hath that *peace* which paſſeth *underſtanding*, Ph
4.7. and that joy which is unſpeakable and *glorious*, 1 P
1. 8. That which *eye hath not ſeen, eare hath not heard*,
hath it entered into the naturall heart to conceive, 1 Cor. 2

3 Corol.

Thirdly, When we have to doe with *Spirituall* thing
ſpecially that part of divine worſhip which concern
our bleſſing and prayſing God for *Chriſt*, and for t
hope of Glory which we have through him; we ſhou
more regard *Spirituall* affections, and a thankfull ad
ring *frame* of heart, then words and expreſſions: Th
did the *Pſalmiſt*; Oh give thanks to *God* for his *Goodn*
Oh that men would *praiſe* the *Lord*, Pſal. 107. 1. 8. Oh h
great are thy *works*, and thy *thoughts* are very *deep*, Ps
92. 5. What is *Man* that thou art *mindfull* of him, or t
ſon of man that thou regardeſt him! *Pſal.* 8. 4. Oh t
depth of the *riches* of his grace, wiſdome and knowledg
how *unſearchable* are his wayes! ſaith the Apoſtle, Ro
11. 3

3. The Disciples said one to another, Did not our rts *burne* within us, whilst he talked with us? *Luk.* 24. My heart burned, and was not thy heart also in- ned with that *good matter* which he talked of?

[*which I have made touching the King*;]

Touching what *King?* even the Lord Jesus the King of Saints, he is the subject of this *Song*. Hence *Learne*,

That a Gratious heart in praising the Lord, hath a special on Christs person, as clothed with his regall office and au ity, for subduing the Churches enemies Inward and out- d, and working out deliverance and salvation for her. ch a heart longs to see the King in his Beauty and ory, riding in Triumph; and though it blesse the d for all mercies, yet chiefly for the *person* of Christ: *ssed be the God and Father of our Lord Jesus Christ*, Eph. .

3 Obser. *a gratious heart specially eyes Christ in thanksgiving:* the reasons hereof.

Because Gods Dispensations are mercies indeed to us y through *Christ*, and for his sake; having given us *Son*, he will *withhold* no good thing from us, *Rom.* 8. 32. rist being *ours*, all things are *ours*, 1 Cor. 3. 21, 22. lth, liberty, life, relations, preservations, delive- nces, all passages of divine providence, are rendred *ituall* Blessings to us by Christ.

1 Reas.

Because beleevers are united to *Christ* himself; not ly nor chiefely to the graces and benefits, But to the *son* of Christ. As the *living Father* sent him, and he lives the *Father*; so we beleeving on him, shall *Live* by him, *h.* 6. 57. He is the *Bread of God* that came down from *eaven* to give life to the world, his *flesh* is meat indeed; d his *Blood* is Drinke indeed, *Joh.* 6. 51, 55. Not that s is a personall but a mysticall union: we are not de one *person*, but one *spirit* with him, 1 *Cor.* 6. 19.

2 Reas.

t may be before trial: ye are called Christians, & ps are Judged by the Saints to be *spirituall*; But how with you? are ye not more affected with the *gifts* then e giver? with the benefits and advantages that come *Christ*, then with Christ himself? gifts, parts, inlarge- nts, graces, Duties, are not Christ himself, These were *Crucified* for us, 1 *Cor.* 1. 13. If it be thus with you, 'Tis a true entire affection: The true *spouse* Loves the

Use.

person

person of her husband more then the benefits that c
by him.

It followes [*My Tongue is the pen of a ready wr*
or thus, My *mouth* is open to shew forth the P
of Christ the King and Bridegroom. Hence note,

4 Obser. *The true Christian will speake of and for Christ.*

That such as have Spirituall affections to Christ, will speak of and for him. The Tongue will speak of that w the heart conceiveth and is affected with. Out of th *bundance* of the *heart* the mouth speaketh; A good m out of the *good Treasure* of the heart, bringeth f good things; and an evil man out of the *evil Treasu* his heart, bringeth forth evil things, *Matt.*12.34,35. *Tongue* of the wicked is a *world* of Iniquity, *Jam.* 3. Men discover what they are, by their ordinary langu

The Reas. of this.

1 Reas.

The first *Reason* of this point is taken from Christs p chase; who not only purchased our Souls and the culties thereof, but also our Bodies and the memb thereof, to praise and worship him: *Ye are bought wi price: therfore Glorifie God in your Body and in your Sp which are Gods*, 1 Cor.6.20. Indeed he chiefely requ the heart: *My son, give me thy heart*, Prov.3.1. Prov. But yet he will have the *Tongue* also to worship him, 57.7,8,9.

2 Reas.

The Second *Reason*, is taken from Gods promise, T he will give us *a pure language*, Zeph. 3.9. Not mixt, that of *Ashdod*, Neh. 13,23,24. But pure and *spiritu* even the language of *Canaan*, Isai. 19.18. The tongue the *dumbe* shall speak and sing this *language*, Isai. 35. The Law maketh the hand cleane, but not the heart; the *Gospell*-promise purifieth both heart, and hand, a tongue, and maketh them Instrumentall for God.

3 Reas.

Thirdly, Because the *Tongue* praising the Lord, is a Ch stians *Glory*: Awake my *Glory*, I'll praise thee O Lo among the people, *Psal.*57.8.*Psal.*108.1,2,3. In the L of him that hath understanding, *wisdom* is found, *Pr* 10.13. The tongue is the Glory of a man, if well; But shame and reproach, if ill Imployed.

4 Reas.

The Fourth *Reason*, is taken from that Constrayni vertue which is in *Love*: If Christs love be shed abro in the heart, 2 *Cor.* 5.14. *Rom.* 5,5. it will constain

Tong

ngue to speak of him and for him; where true *Zeale* for
hrist is, there will also be *words* for him. *Crœsus* Son ha-
g never spoken before, yet seeing his *Father* in dan-
r to be killed, Cryed out, Kill not King *Crœsus*. Back-
rdness in good speech, argues want of *Love*; love opens
e heart wide, and the heart the tongue: men will often
eake of the things they delight in: *Mariners* of their
yages, *Souldiers* of their victories, *&c.* And should
t Christians declare what *Christ* hath done for them?

From the *assistance* of the *Spirit* of God: when the A- 5 Reas.
stles were filled with the holy *Ghost*, they began to
eak as the Spirit gave them utterance, *Acts.* 2. 4. The
ly Ghost as he supplyeth us with sutable *affections*, so
th sutable words and *expressions*, both for prayer,
d prayses: Which things we speake not in the *words*
ich mans wisdom *teacheth*, But which the *Holy Ghost*
acheth, 1 *Cor.* 2. 13. I am *full of matter* (saith Elihu)
e *Spirit within me* constraineth me; my belly is as wine
ich wants *vent*; 'tis ready to burst like new bottles, *Job*
.18,19,26.

The last *Reason* is taken from that difference which the 6 Reas.
ripture puts between the communication of the Godly,
d the language of the wicked; The wicked *Talk* of
nity, *Psal.* 12. 2. They that are of the *World* speake of
e *World*, 1 *Joh.* 4.5. Their Tongues are set on *fire* of hell,
m. 3.6. Their Communication is rotten, *Eph.* 4.29. On
e Contrary, the *high Prayses* of the Lord are in the
outhes of the *Godly*, Psa. 149.6. They declare his won-
rful works, *Exo.* 18.8,9. *Act.* 14.27. Their speech is *gra-*
us, seasoned with *Salt*, Tending to edification, *Col.* 4.
Eph. 4.29. The Tongue of the just is as Choice *Silver*,
d the lips of the *Righteous* feed many, *Prov.* 10.20, 21.
ov. 12. 13, 14, 18. The tongue of the *wise* useth know-
dge aright, But the mouth of *fools* poureth forth
olishness: A wholesome *Tongue*, is a tree of life: but
rversness therein is a breach in the Spirit, *Prov.* 15.2,4.
Fountain (saith *James*) sends not forth at the same
ace sweet water and *bitter*, Jam. 3.11. Death and life
e in the *power* of the tongue, *Prov.* 18.21. By thy words
ou shalt be *Justified*, and by thy words thou shalt be
ndemned, Matt. 12.37.

It

It reproves *two* Sorts.

1 Use. 1. Those who under pretence of worshipping altogether in Spirit, and of praying, singing, &c, Spirit and inward man, do neglect outward worshi some there are, who with the Gnosticks prostitute bodies to the service of the *Devil* and sin, and ye tend to more *spiritualness* then others; as if the Soul s go to heaven, But the Body to hell: a desperate *sion*, for a man to imagine that he can keep his *spirit* and holy, and yet in his outward man, goe to M worship an *Idoll*, and conform to the lusts of the and the flesh. 'Tis true, that bodily worship profiteth thing without inward obedience, 1 *Tim.* 4. 8. But the one is, there the other will be. *Rom.*6.13,19.

2. This blames another sort, who have tongue eno for themselves and in their own quarrel; But not a in *Christs* cause, when his Glory lies at stake: They'll spare to speak for their own worldly Interest and hon But are tongue-tyed, when they should speake for C and his interest: It seems the faith and love of C is not in them: we *beleeve*, and therefore we *speak*, 2 Co 13. Love is as *fire* in the bosom; a man cannot refr *Jer.*20.9. My heart was *hot* within me, saith *David*, w I was musing the fire *Burned*: then spake I with *tongue*, Psal 39.3. Indeed we should be swift to hear, *slow* to speak, specially before our *betters*, Jam. 1. 1 man may easily offend with his Tongue: There is a tim *Speak*, and a time to be *silent*, Eccl.3.7. And 'tis wisdo observe the fittest *season*; words spoken *in season* are apples of *Gold* in pictures of Silver, *Prov.*15.23. *Prov.* 11. But yet the weakest, being called thereunto by *Pr dence*, ought to speak out their experiences of the go ness of God, and contend not only in spirit but in wo for the *Truth* of Christ. Come, and I will tell you what *Lord* hath done for *my soul*. The *Manifestation* of the Sp is given to every one to profit withall, *see* Psa. 26 1 Cor.12.7.1Pet.4.10,11.

2 Use. *Secondly*, We should earnestly beg of the Lord that may have a ready Tongue & *Pen*, to set forth the pra of Christ: My tongue is the Pen of a ready *Wri* many have a ready tongue and pen for Satan & *Antich* and Oh that we should be so backward; Dull; Tong

ty

ed, when we should speak and write for *Christ*, and ndicate his concernments! how *empty* are we, till the ord fill us? How *dull*, till he quicken us? How are our outhes shut till he open them? How do we Stammer, l he touch our tongue with a *Cole* from the Altar? nd therefore we should earnestly desire the Lord, that he opened the mouth and loosed the tongue of *Zacharias*, Luk.1.64. so he would do with ours, that we may eak and praise the Lord: That he would open to us a de door of utterance, *Eph.* 6.19. *Col.*4.3. That as it is d of the spouse, *Cant.* 4.11. Hony and Milk may be unr our tongue, and *our lips* may drop as the *Hony-combe*; hat he would also guide our *pens*, that we may not *vent* r owne passions, and write downe our owne Inventions, but his teachings and discoveries; neither that r pens may be mingled with error, gall, and wormood, But that we may hold forth truth with a spirit of ve and meekness.

ers. 2. *Thou art fairer then the Children of men: Grace is powred into thy lips, therefore God hath blessed thee for ever.*

Thou art fairer, or fuller of beauty. Some apply this the beauty, wisdom and magnificence of *Solomon*: But was but the Type, The Lord Jesus is the *Antitype* and stance; These words therefore, with the following rses, do excellently describe the Beauty and glorious ection of *Christ* the Son of God. The word, as *Ainsworth* ces, is of a *Double* forme, signifying *Double*, excellent, Incomparable beauty; not so much of Body as of mind; not much outward as inward beauty, consisting in his most cellent, Transcendent wisdome, meekness, love, holiss, &c. *Thou art fairer, O King Christ, then the Children* of n. Hence *Observe*,

That there is no beauty among the Sons of men (though odly and Spirituall) *Comparable to the beauty of Christ, o is altogether lovely, and carrieth the banner above ten usand*, Cant.5.10,16.

1 Obser. *Christ is incomparably fair.*

He

He is Incomparably fair, in divers respects.

1 In his Natures: 1 As God.

First, in respect of his *Natures*, divine and humane: 1 *God* Blessed for ever; In whom the *fulness* of the Godh dwelleth *substantially*, Col. 2.9. Who is the *Brightnes* the Fathers *Glory*, the expresse *Image* of his person, H 1.3. he is beauty, Wisdome, Truth, Power, Love it sel We beheld his *Glory*, the *Glory* as of the only *Begotten* the *Father*, full of grace and Truth. *Joh.* 1.14.

2 As man.

2. In his *humane* nature he is Incomparably fair, bei miraculously conceived in the Virgins wombe by *Holy Ghost*, and Borne without sin, *Matt.* 1.18. *Heb.* 4.15. man, he hath the *pre-eminence* above all other men, *Col* 18. the humane nature in him being assumed into *person union* with the divine.

He is incomparably Faire,

3 As God-man.

3 As he is *Mediator* between God and man. The Bran of the Lord shall be *Beauty* and Glory, *Isai.* 4.2. In bo natures he Transacts our Business as *Mediator*; Both in spect of merit and efficacy; having satisfied divine Just for us, and applying his merit unto us, 2 *Cor* 5.19. 18 2.8. *Joh.* 1.14. 1 *Tim.* 3.16. 1 *Tim.* 2.5. *Heb.* 9.14. *Joh.* 17.2 21,24.

2 In his Offices. 1 Prophetically.

Secondly, He is incomparably faire and full of bea in his *Offices*; propheticall, Priestly, and Regall.

1. As a *Prophet* he instructs his people in heavenly a divine mysteries, not only morally propounding Tru to the understanding in the Ministry of the word, B inwardly and effectually enlightning the soul by Spirit of wisdome and revelation, *Eph.* 1.17. See *Deut.* 15. *Act.* 3.22. *Matt.* 23.7. *Heb.* 3.1. *Mal.* 3.1. *Col.* 2.3. *Jo.* 14. *Joh.* 16.7,8,13.

2. As a Priest,

2 Sacerdotall.

1. He hath wholly purged away our sins, and reco cilled us unto God, 1 *Joh.* 1.7. *Col.* 1.20,22. 2 *Cor.* 5.19. *Heb* 28. *Heb.* 10.11,12,18. *Rom.* 5.10.

2. As a Priest, he prayeth and Intercedeth for u and so will save us to the uttermost, *Joh.* 17. *Heb.* 7. *Zac.* 3.1,2.

3. He doth effectually Blesse us, *Luk.* 24.

hn 14. 27. *Heb.* 7. 1, 2. *Acts* 3. 26.

3. In his *regall* office, whereby h[illegible] nd 3 Regal.
us, subduing our enemies, inwa[illegible] ward.
al. 2. 6. *Dan.* 2. 44. *Luk.* 1. 36. *Eph.* 1. 21, [illegible] *Isai.* 9. 6.
b. 7. 2. *Joh.* 5. 21, 22, 23, 27. 2 *Cor.* 10. 4, [illegible]

Now these three *Offices* of Christ are full of beauty, wer & vertue, and they answer to our threefold misery nature, namely, our ignorance of God, alienation from od, and our Inability to return to God. 1. Our ignonce is healed by his prophetical office. 2. Our enmity, his priestly: and 3. Our inability, by his Regal office.

Thirdly, Christ is exceeding fayr and beautifull in his 3 *In his relations.*
lations to us. (1). As he is our Father, *Isai.* 8. 18. *Isai.* 6. *Heb.* 2. 13, 14. (2). Our elder brother, *Cant.* 5. 16. *Rom.* 29. *Heb.* 2. 11. (3). Our head, *Eph.* 1. 22, 23. *Col.* 1. 18. *Col.* 19. *Eph.* 4. 15, 16. *Cant.* 5. 11. (4). Our husband, *Isa.* 54. 2 *Cor.* 11. 2. *Hos.* 2. 7. 19. *Jer.* 3. 14. *Cant.* 2. 16. (5). Our iend, *Isai.* 41. 8. *Joh.* 15. 14, 15. He is real and faithful performing what belongs to these or any other Relation.

Fourthly, He is incomparably *faire* in his word and 4 *In his word and ordinances:*
dinances: here we see the *King* in his beauty, *Isai.* 33. 17. *al.* 19. 10. *Psal.* 29. 2. *Psal.* 84. 1, 2, 3, 4. *Psal.* 95. 1, 2, 6. *al.* 100. *Isai.* 52. 7.

Fifthly, In his administrations and works of *providence*; 5 *In his providences.*
ough we cannot find them out, from the *beginning* to *e end*, Eccl. 3. 11. he is full of beauty to a Spiritual eye, his corrective Dispensations. Though ye have *lyen* mong the *potts*, yet shall ye be as the *wings* of a *dove*, vered with *Silver*, and her feathers with *yellow Gold*, al. 68. 13.

In his *Members*: the sponse is altogether fair, *Song.* 4. 6 *In his members.*
Isai. 52. 1. But it is with a beauty derived from her husand; *Col.* 2. 10. *Ezek.* 16. 12, 13.

ject. from *Isai.* 53. 2. He hath no forme nor comelines, no beauty that we should desire him.

1. Thus indeed he appeared to the world in his state *Answ.*
abasement and humiliation, being in the *form* of a vant; *Isai.* 42. 1. *Phil.* 2. 7. Clothed with our shame and proach, made sin and a curse for us, 2 *Cor.* 5. 21. *Gal.* 3.

...Triumphed over his and our enem... and ... Gods right hand in *Glory*. Luk. 24. ... Eph.4.8. Col.2.15. Joh.3.14. Phil.2.9. By way of man... station only, in respect of the *divine* Nature; and by ... of real participation, in respect of the *humane* Nature.

2. 'Tis but to a Carnall eye that Christ appears t... without *Beauty* in his humiliation; the naturall man ju... geth according to outward appearance, and know... *Christ* only after the flesh, 2 *Cor.*6.16. But to a beleev... Spirituall eye, Christ is Incomparably fair and beaut... in his Cross and agony: such an one beholdeth righteo... ness in sin; the blessing in the Curse; life in death; ... glory in the shame and ignominy of the Cross: and ... Spiritually describe the beauty of Christ from top to t... *Cant.*5.10,11,12,13. &c.

1 Use. Christ being thus incomparably faire, Thy heart a... Soul should be *enamored*, yea ravished with him: his he... (he saith,) is ravished with the beauty of the spou... *Cant.* 4. 9, 10. And well may our hearts be *ravished* w... him, who is fairer then the children of men: a beaut... Soul-ravishing object indeed: for, 1. He is a present go... though absent in body, yet present in Spirit, *Matt.*28.... *Joh.*14.18,23. 2. He is not an ordinary good, but a p... tious pearl, a most excellent treasure, *Matt.* 13.44, ... *Eph.*3.8. 1 *Pet.*2.7. 3. A compleat, full, sufficient go... answering all estates and conditions, *Eph.*4.10. *Col.*1.1... 4. A most pure glorious object, without the least mixtu... of corruption, 1 *Pet.*1.19. 1 *Pet.*2.22. *Heb.*7.26. 5. In Ch... there is a variety of all spiritual excellencies, 1 *Cor.* 1.... *Eph.*3.10. *Col.*2.3. 6. He is a conquering victorious go... *Luk.*11.22. *Joh.*12.31. 2 *Tim.*1.10. *Joh.*16.33. *Col.*2.... 7. He is the peculiar proper good of his owne peop... *Cant.*6.3. *Jer.*23.6.

2 Use. *Dote* not therfore, on Creature-*Beauty*, which is ... perishing: The *fashion* of this world passeth away. *Fa*... is deceitful, and *beauty* is a vain thing, *Prov.*31.30. *Sa*... *mon*, one of the wisest men that ever lived, had experie... of the vanity of it; therfore take his advise: *Lust not afte... womans beauty in thine heart*, neither let her take thee w... her *eye-lids*. Pro.6.25.

3 Use. Hence let us be stirred up to adorne Christ and ... Gospel which we profess, with *suitable* transported o... versatio...

versation: The blackness and deformities which are in the lives of professors, do cast a blot on the pretious truths of Christ, and cause his name to be *blasphemed*, Rom. 2. 24. Oh let us be careful to beautifie our profession, with a suitable conversation, such as becomes the Gospell, *Phil.* 1. 27. That so we may give occasion to none to be offended with our beautifull amiable Lord and husband.

Againe: [*Grace is poured into thy lips*]

These words are applyed to Christ the *Bridegroom*, who is the best spoken of any: he abounds in gratious words, and his doctrine is full of light, life, and sweetness: His *Lips* are like *lilies*, dropping sweet-*smelling myrrhe*, Cant. 5. 13. The people wondred at the *gratious words* which came from him, *Luk.* 4. 22. for he *taught* them as one having authority, and not as the Scribes, *Matt.* 7. 28, 29.

Grace is poured into Christs *lips*, or the word of grace is in his mouth; he abounds in *grace*; he is full of grace; that he might convey and *communicate* grace to us, *Joh.* 1. 16. Thus we may understand these words; and thence observe,

II Observ. *That Christ doth effectually give grace by the Gospell.*

That Christ by his gratious Doctrine, or the word of his grace, doth not only discover to men their sin and misery, and the way of peace and Salvation; but he doth also Minister grace and power to them, to accept of pardon and Reconciliation.

Herein *Christ* excels *Moses*; and the Gospel, the Law: 2 *Cor.* 3. the Law came by *Moses*, but grace and truth by Christ, *Joh.* 1. 17. abundance of *grace*; he came, that we might have *life*; yea, that we might have it *abundantly*, Joh. 10. 10.

The *Law* commands, But gives not strength to perform; *kills*, but makes not alive; shews us our *disease*, but doth not apply the *remedy*; Is a *Schoole-master* to Instruct us, *Gal.* 3. 24. but puts not a *Spiritual* capacity into us; no: this is performed only by the Spirit of Christ, in the ministry of the *Gospell*: The Gospel only is the Doctrine and word of *grace*: The *Instrument* of conveying grace to poor sinners. The *Reasons* wherof are these that follow.

This Doctrine is confirmed by reasons.

1 Reas. *First*, Because that in this *Ministry* only Christ Cru-
fied is displayed, *Zach.*12.10. *Joh.*12.32. *Gal.*3.1.

2 Reas. *Secondly*, Because as *grace* is supernaturall, so
conveyed in a way and by an Instrument *supernatur*
and that is the Gospell: there are some footsteps of
Law or old covenant, but nothing of the Gospell in
heart of a *Naturall* man. A Christian is like *Isaak*, a ch
of promise, begotten by *grace*, beyond nature, *Rom.*
19. Gal.4.28.

3 Reas. Is taken from those *Titles* which are attributed to
Gospell, beyond the *Law*; 'Tis expresly called the
nistration of the Spirit, life, and Glory, 2 *Cor.* 3.8
Gal.3.2. 1 *Pet.*1.3,22,23,25. *Act.*10.44. The good wo
*Heb.*6.5. a faithful saying, 1 *Tim.*1.15. a good doctri
1 *Tim.*4.6. the word of life, *Phil.*2.16. of Reconciliati
2 *Cor.*5.19. the Gospel of peace, *Eph.*2.17. *Eph.*6.15. T
Gospel of Salvation, and the word of Truth, *Eph.*1.1
*Col.*1.15. The arm of God, *Isa.*53.1. The savor of life
life, 2 *Cor.*2.16.

Obj. Yea, but the *Spirit* of God convinceth of sin, *Joh.*16.
and this is in the *Ministry* of the Law.

1 Answ. 'Tis one thing to be *convinced* of sin; yea to be o
wardly *sanctified* and reformed; *Heb.* 10.29. Anoth
thing to be inwardly *converted*, and effectually calle
There can be no true faith, love, humility, mortificati
without a Spirituall conviction, and discovery of *Chri*
Righteousness, as well as a sense of sin: now this Rig
teousness is not revealed in the Law, but in the Gospe
*Rom.*3.21. *Rom.*10.6.

2. The *Spirit* of God in the *Ministry* of the Law, wo
as a Spirit of Bondage; but in the *Gospel* only as a Sp
of adoption; *Rom.*8 15. *Gal.*4.6,7. revealing to us G
fatherly love in Christ, and so changing and turning
hearts to him: *Jer.* 31.19. *Ezek.*16.63. yet to the e
the Lord blesseth and sanctifieth the *terrors* of the La
following the same with the manifestations of his gr
in the Gospel; and so in that respect legall convicti
may be said to be a *preparative* to their conversion;
as for others, notwithstanding their *legall* sorrowes a
terrors, yet they are far from true conversion.

Fourth

Fourthly, Because the *Gospel* is the new covenant, one 4 Reas.
branch or promise whereof is, that God will write his *Law* in our hearts, *Heb.* 8. 10. namely, the Law of faith, *Rom.* 3.27, whereby we come to be the *Epistle* of Christ: This writing of the Law in the *heart* being opposed to the writing of it in tables of stone, 2 *Cor.*3.3. The Gospel is a Transforming glasse, 2 *Cor.*3.18. So is not the Law: in the Gospel, the *grace* that brings Salvation, *Tit.* 2. 12. and the righteousness of Christ from faith to faith, is revealed, *Rom.* 1. 16,17. and by the *promises* of the Gospel our hearts are *purified*, and we made partakers of the *divine* nature; 2 *Cor.*7.16. 1 *Pet.*1.22,25. 2 *Pet.*1.4. *Joh.* 17.17.

First, Doth Christ by his *Gratious* doctrine communi- 1 Use.
cate grace to sinners? Oh then, thou *graceless* Soul, look up to him in the word and promise of Grace; he is full of *Grace*, grace is poured into his lips, that he might pour it out upon us, who by Nature are enemies to *grace*: he hath erected a *throne* of grace for sinners; whereon we may find *grace* to help in time of need, *Heb.* 4. 16. he received *Spirituall* gifts, even for the *Rebellious*, that the Lord God might dwell with them, *Psa.*68.18. And when we our selves find an *unspirituall* ungratious frame of heart, as we often do; let us have *recourse* to God upon his Throne of grace.

Secondly, It may Incourage and support the faithfull 2 Use.
preachers of the Gospell. They cannot perswade the people to accept the *Offer* of grace, But Christ can: In the day of his *power*, when he lifts up a *standard* by his Spirit, They shall be willing, *Psa.* 110.3. The *Gentiles* shall *Trust* in him, *Rom.*15.12. he is a *quickning* life-giving *head* and principle, 1 *Cor.* 15. 45. *Col.*2. 19. and he gives grace in and by this despised *Ministry*. Let not the most powerfull *Spirituall* preacher imagine that he can work effectually upon his *hearers*, by the *Spirituall* vigor and enlargedness of his affections; he himselfe may have intimate *Communion* with the Lord, when it is not so with those that heare him: he cannot *communicate* grace to them, as Christ can; and yet he ought to imitate *Christ*, in declaring the word of *grace* with much spirituall vigor and *zeal*, and not in a *cold*, formal manner. Christ is able to work upon the most stubborn *graceless* heart, and he

ordinarily doth it by the ministry of weake men; th
our *Faith* might not stand in the *wisdom* of men, but
the *power* of God, 1 *Cor.* 2. 5. We have this *Treasure*
earthen vessels, that the *excellency* of the power might
of God, and not of us, 2 *Cor.* 4. 7.

It *followeth* in the last place [*Therfore God hath bless*
thee for ever.]

Upon this designe the *Father* sent his Son, and
this very end, he hath blessed and exalted him, that
might inrich us with *grace*, and with Spirituall blessing
Observe therefore,

III Obser. *Christ is furnished with power to doe us good.*

That Christ in our nature is exalted by God, and furnish
abundantly, with grace and power, and authority to doe
Souls good.

He hath power enough in his hands to make his wor
effectuall, and to give *life* to them that are dead in sin
Joh. 17. 2. Because he liveth, we shall *live* also, *Joh.* 14. 19
God hath blessed our Head *Christ*, that we who are h
members might through him be blessed and made happ
Eph. 1. 3. God hath made that same *Jesus* that was Cruc
fied, both *Lord* and Christ: who being exalted at h
right-hand, sheddeth abroad the *Holy Ghost*, Act. 2. 33, 3
and giveth repentance and remission of sins, *Act.* 5. 31
Being the *Author* and *finisher* of Faith; the Captain o
our Salvation, *Heb.* 12. 2. *Head* over all things for th
Church his body, *Eph.* 1. 22.

1 Use. Let us seriously *minde* Gods designe and end in anoi
ting Christ, and pouring out *grace* upon him; it was no
for himselfe, but for us, *Luk.* 4. 18, 43. that of his fulne
we might receive *grace* for grace, *Joh.* 1. 16. that the wate
of *Spirituall* life and Consolation might flow unto us fro
him, as from *a fountain* or well-spring, *Joh.* 4. 14. O there
fore why shouldst thou be barren, dead-hearted, unfrui
ful? Why shouldst thou starve in a Cooks shop? He ev
one that *thirsteth*, come ye to the *waters*, and he that ha
no *mony*; come ye, buy and eat, yea come buy wine & mil
without mony and without *price*, Isa. 55. 1. *But* Oh friend
Drink, yea drink *abundantly*; be drunken with loves, as th
word is, *Cant.* 5. 1. He that beleeveth on Christ, out of h
belly shall flow rivers of living *water*, Joh. 7. 37, 38, 39.

th

he *wilderness*, shall waters break out, and *streames* in the esert. In the *thirsty* Land shall be *Springs of water*, Isa. 35. ,7.

Admire the *love* of God in sending Christ, and furnishing him with *Treasures* of grace and with all *Spirituall* erfections, for the comfort and salvation of our souls. In his was *manifested* the love of God towards us, *Joh.* 3. 16. *Joh.* 4. 9, 10. *Behold*, what manner of *love* the Lord hath estowed upon us! we are poor, but Christ was *rich* for s; we are *empty* and naked, but he was filled and clothed ith riches of Glory for us; and he freely *Emptied* himself, and layd aside his glorious *robes* for a while, *Phil.* 2. . and became *poor*, that he might make us *rich*, 2 Cor. . 9. 2. Use.

Vers. 3. *Gird thy sword upon thy thigh, O most mighty: with thy Glory and thy majesty.*

In this *verse*, Christ (whose Kingdom was typified by *avids*) appears as an undaunted, victorious Captain, r prince, having his *sword* girt by his side ready for battel, as being assured of victory, *Exod.* 32. 27. 1 *Sam.* 25. 13. He is also described, *Isai.* 63. 1, 2, 3, 4, 5. as a *Warrior* red in his apparel, Travailing in the greatness of his strength: e *Trampleth* upon his enemies, and their blood is *sprinled* upon his garments; being clothed with a *vesture ipt in blood*: out of his *mouth* goeth a sharp *Sword*, with hich he smiteth the Nations, and ruleth them with a od of *Iron*, Rev. 19. 13, 14, 15, 16.

If you aske what is meant by the *Sword* of Christ girt n his *thigh*: *Quer.*

Tis his powerfull victorious *word*, wherwith he subdueth his enemies, and bringeth down the mighty ones: his is called the *Sword* of the Spirit, *Eph.* 6. 17. which ometh out of his *mouth*, Rev. 1. 16. Hence we may *observe*, *Answ.*

That Christs sword, with which he fights his battels, is so sharpe, and keen, that (though the minister be but weak,) yet if Christ himselfe draw out and brandish this Sword in the greatness 1 Obser. None can withstand the sharpe Sword of Christ.

greatneß of his strength, none can withstand, but every shall fall under it, either for life or death, salvation or damnation. 2 Cor.2.15,16.

The stoutest man will languish and sink, when the power of this sharp *sword* falls on him: he may bear down the words of a man like himself, but there is no standing before the sword of the Almighty. *Matth.*21. If the Lord Jesus back the *white horse*, he shall go forth *conquering*, and to *conquer*, Rev.6.2. The Lord shall send the *rod* of thy strength out of *Sion: Rule thou in the midst of thine enemies.* The Lord at thy right hand shall strike thorow Kings in the day of his wrath, *Psal.* 110. 2, 5. Our weapons are *mighty* through God, for pulling down *strong*-holds, 2 *Cor.*10.4,5. The Word is *quick* and powerful, sharper then any two-edged *sword*, &c. *Heb.*4.12.

Use 1. *First* then, this informs us that the Scripture or Word of Christ is not a *dead* letter, but a sharp sword: If it make not alive, it will kill: now that which is dead it self cannot *kill* another. As the *rain doth accomplish* that for which it is sent; *so shall my Word*, (saith the Lord) *Isai.* 10,11. Nor is this Word in it self to be *abstractively* considered, as separated from the Spirit; for then it should be *humane*, not a divine testimony; a weak, not a powerful Word: but it is powerful, *Heb.*4.12. whether we have *spiritual* experience of the power of it or no. The *Sun* full of light, though a blinde man cannot see it. A sharp sword is of a cutting nature, though the dead man be insensible of it. So 'tis here.

Use 2. *Secondly*, Pray that God would *gird* his sword by his side, and send forth his *word* with power, that it may pierce, ransack, and wound the rotten hearts and consciences of men, and discover to them that core of Corruption which lies at the bottom; the *heart* being *deceitful* above all things, and *desperately wicked*, Jer.17.9. Oh that this *sword* of the Spirit, this sharp and powerful sword might (whilst you read or hear this Word) meet with your secret corruption, pride and hypocrisie, and discover and anatomize your hearts to you, that you may loath your selves, whom you have loved too much. If the Lord whet and sharpen this sword, it shall do it. *Repent*, or else I will come to thee *quickly*, and will fight against thee with *the sword of my mouth*, (saith the Lord to *Pergamos*) Rev.2.16.

Thirdly, Since Christ hath such a sharp victorious *word*, we may be confident that he will be too hard for *enemies* in the end, yea the most potent of them, ough he bear with them long. God and man are an equal match. If this sharp *sword* cut not off the lusts men, it will rise up in judgement against their souls. ose mine *enemies* that would not that I should *reign* er them, bring hither, and slay them before my *face*, ke 19. 27. he shall smite the earth with the *rod* of his outh, and with the *breath* of his lips shall he slay the cked, *Isa.* 11. 4. The Lord will come with a *flaming ord*, in flaming fire to take *vengeance* on them *that aw him not, and that obey not the Gospel.* 2 *Thess.* 1. 8. e *Job.* 3. 19. *Heb.* 2. 2, 3. *Heb.* 12. 25. *Use* 3.

It followeth, [*O most mighty*] or, O mighty One; or, Champion: this is one of Christs titles, *Isa.* 9. 6. Hence note,

That *Christ is the mighty One, who is sufficiently able to do d execute whatsoever he promiseth or threatneth.* He is *hovah*, that giveth a being to his Word: compare *Gen.* 3. 13. *Gen.* 18. 1. *Gen.* 32. 1. *Hos.* 12. 6. *Exod.* 3. 5. *Josh.* 2. *Zech.* 2. 12. *Zech.* 3. 1, 2. II Observ. *Christ is the mighty One, able to perform his word.*

If he speak the word, it shall be done: help is laid up- *one* that is *mighty*, Psal. 89. 19. he speaketh in *righteous- ss*, and is *mighty* to save, *Isa.* 63. 1. *mighty* in deed and in ord, before *God* and all the people, *Luke* 24. 19.

It was necessary he should be the *mighty Champion*, for these *Reasons*: *Reas. why was necessary that Chr. should be the mighty One.*

First, That he might fully *compensate*, and satisfie the stice of the *mighty* God, for sin; which a meer creature ould not do, but onely his *Blood* who was the mighty od, *Acts* 20. 28. 1 Reas.

Secondly, That he might be *supported*, and not sink nder his unparallel'd sufferings and *agonies*; having one on earth to assist him; his country-men, disciples, nd relations, either deserting, or being not able to help im: *Isa.* 63. 5. 2 Reas.

Thirdly, Because he was to overcome and conquer rong and *mighty* enemies, the World, Sin, Satan, Death, nd all the powers of hell and darkness. *Joh.* 16. 33. 3 Reas.

Heb.

*Heb.*2.14. *Col.*2.15. 1 *Joh.*3.8. This argueth him to b *mighty*, the Almighty One.

4 *Reas.* *Fourthly*, Because he was to *impetrate* and procu us great and glorious blessings; which none coul but the *mighty* God. 1 *Thess.*5.9. *Eph.*1.3,14. *Ha* 19, 20.

1 *use.* To apply this: Is Christ the *mighty* One, that d out his sharp *sword* against his and our enemies? L then learn to imitate him, in maintaining a continual against the devil and his party, till they be utterly dued, and brought under our feet; which is prom *Rom.*16.20. And that we may fight it out *victorious* us put on the whole *Armour* of God; for we wrestle against *flesh* and blood, but against *principalities* powers, *Eph.*6.11,12. All true believers are *souldie* Christs camp: they all hold *swords*, being expert in every man hath his *sword* upon his thigh, *Cant.*3. 8. lowing their *victorious* captain, *Heb.*12.2,3.

2 *use.* *Secondly*, Christ being the mighty One, we shou the sense of our own weakness and inability, have course to him, before whom all our *enemies* shall be tered as dust before the winde, *Psal.*18.42. and in w we are more then *conquerors*, Rom.8.37. When we with strong and mighty corruptions, which like the of *Zeruiah* are too strong for us; and with great and ficult duties and sufferings, which we cannot perform undergo, by inherent strength: let us be *strong* in Lord, and remember that his mighty power is enga for us, *Eph.*6.10. and that when we are weak in selves, then are we *strong* in him, 2 *Cor.*12.9,10. worketh *mightily* and effectually in us, *Col.*1.29. *Eph.* 2 *Cor.*13.3. *Gal.*2.8. I can do all things (saith the A stle) through *Christ* which *strengtheneth* me, *Phil.*4.13.

Again, [*with thy glory and thy majestie*] or, with thy *rious* majestie. Christ is the King or Lord of *Glory*, P 24.7,10. Joh.17.5. 1 *Cor.*2.8. who is *decked* with *maj* and excellencie, and *arayed* with *glory* and beauty, 40.10. *Psal.* 104.1. the whole earth is full of his g *Num.*14.21.

Obse

Observe hence, III Observ.

at those persons to whom Christ is spiritually revealed, The spiritu-
hold the power, and majestie, and glory of his Godhead, al Christian
eir salvation. *beholds Chr.*
hrist sheweth himself in magnificent and stately e- *Divinity for*
age, as a *mighty* glorious Monarch: The spiritual *his salvati-*
stian eyes him, not onely in a state of *humiliation,* *on.*
hat is not to be neglected, or laid aside in the exer-
of our faith) but also in his Majestie and *glorious*
raignty. Through the *veil* of the humanity or flesh
hrist, he beholds the *glory* of the Divinity, *Heb.*10.
We beheld his *glory*, as the *glory* of the onely Begot-
f the *Father.* No man hath seen *God* at any time,
nly begotten Son which is in the bosom of the Father,
revealed him. *Joh.*1.14,18. 2 *Cor.*4.6.

Five Inferences drawn from this doctrine

Hence we may draw four or five practical *Infe-*
rences:

irst, That we ought not to *terminate* our faith and 1 Infer.
e in and upon the *humane* nature of Christ. This
to know him after the flesh, 2 *Cor.* 5. 16. nor will
foundation support the weight of the building, but
re to ascend higher, and cast our *anchor* upon that
h is within the *veil*, that it may be sure and stedfast,
6.19. *God* was in Christ reconciling us, 2 *Cor.*5.19.
offered up himself in the *eternal Spirit*, Heb. 9.14.
was that which *dignified* his Cross and Sufferings:
was put to death in *weakness*, but raised in *power.*
him we believe *in God*, who raised him up, and gave
glory, that our faith and hope might be *in God*, 1 Pet.
. Our life is hid with Christ *in God*, *Col.*3.3.

econdly, We may infer that there are *riches* of glory 2 Infer.
he mystery of Christ. Without *controversie*, great is
mystery of godliness, God manifested in the flesh,
*im.*3.16. The Lord maketh known to his Saints what
he *riches* of the *glory* of this Mystery, which is *Christ*
ou the hope of *glory*, Col.1.27. These riches of *glo-*
ould make us contemn and set at naught the riches
glory of the world. The more we live upon the one,
less we shall minde the other.

hirdly, That 'tis our duty to eye Christ in the *glory* 3 Infer.
d majestie of his ascension from his state of abasement

on

on earth. *David*'s going up with the Ark from the h of *Obed-Edom*, to *Sion*, with joy and shouting, a S did but shadow forth Christ's *glorious* ascension: he *descended* to take our nature, is now *ascended*, and e ed in *glory* and majestie above his and our enemies, 4.10. *Psal.*68.18. and we sit together with him in *venly* places, *Eph.*2.6.

4 Infer. *Fourthly*, Hence those Christians may draw com who have not the riches and glory of this world, bu poor and despicable. What then? you have a Head Husband who is decked with *majestie* and glory: a *David* said in another case, Seemeth it a small m unto you, to be the Spouse of such a *glorious* Husb Oh do not repine, for your lot is fallen in *pleasan* ces, you have a goodly *heritage*, Psal.16.6. and let take heed how they despise those whom the Lord of hath owned, be they never so mean and obscure in world.

5 Infer. *Lastly*, The *majestie* and glory of Christ should forth brightly in our conversation, so as to dazle convince the world, *Matth.*5.16. *Phil.*2.15,16. T is much *majestie* in holiness: were we more holy, wa ful, heavenly minded, our conversation would dart more *majestie* and glory. Communion with the Lo glory, puts a lustre upon the spirit and conversation man: but alas, this is much wanting. The time was, a profane wretch could not stand before a godly man ving much of the Spirit of *glory* resting upon him, 1 4.14. but now, there is such a slight, self-seeking, a tious, carnal, worldly spirit among us, that there se to be little or no difference between the Saints and men of the world. Where there is most holiness, t is most *majestie*. They are put together, *Dan.*8.24. *mighty* and the *holy* people.

Vers. 4. ***And in thy majestie ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things.***

he *Allegory* is here further carried on; the Spirit of d alluding to a Prince riding *triumphantly* in his *Cha-* as it was the manner of the *Romans* and other Na-s: by which the Scripture illustrates the Victories Triumphs of Christ, who led *Captivity* captive, *Psal.* 18. *Eph.* 4. 8.

. Christ is the Prince that rideth in this *Chariot*.

. The Spirit and Word of God, are the guides to *Chariot*.

. The horses are four: 1. Majestie, 2. Truth, 3. Meek-, 4. Righteousness.

Christ riding in his triumphant *chariot*, is not attended h worldly vain pomp and gallantry; but with Truth, eknes, and Righteousnes.

[*In thy Majestie ride prosperously*] Or, Prosper thou be-se of truth. *Ainsworth* reads it, In thy *comely* honor *per*, ride on, Word of truth.

The Gospel, or Word of truth, as 'tis called, *Eph.* 1. 13. 1. 4. *Joh.* 17. 17. is the white *horse*, on which Christ es *prosperously* and successfully, *Rev.* 6. 2. *Rev.* 19. 11.

Hence *observe*,

I Observ. *Christ rides in Majesty, truth, meekness, and Righteousness.*

That the wheels of Christs chariot, in which he rides when goes forth to conquer his enemies, are majestie, truth, meek-, and righteousness. These are displayed in the aching of the Gospel, as the attendants of our *victo-us* Champion.

1. *Majesty.*

First, *Majestie* attends him. The Lord *reigneth*, and lothed with *majestie*, Psal. 93. 1. When the beauty and ory of the person and offices of Christ are held forth the language of the holy Ghost, 1 *Cor.* 2. 13. Oh what *ajestie* is there in such a *Ministery*! Honour and *Ma-ie* are laid on Christ, whose type King *David* was, *Psal.* 5. The voice of the Lord in his word and works, is werful, and full of *Majestie*, Psal. 29. 4. and he maketh known

known to the *sons of men* the *glorious majestie* of his
dom, *Psal.*145.10,11,12,13.

2.*Truth.* *Secondly*, *Truth* waits on him. The *Lord* is *true*
his sayings, and in all his works. There is 1. The
of his Essence. 2. The *truth* of his Word. 3. The
of his Operations. He is *Truth* it self, the know
whereof makes us free, *Joh.*8.32. His Gospel is em
tically the word of *Truth*, *Col.*1.5. 1 *Tim.*1.15. His
rit is the Spirit of *Truth*, Joh.14.17. And all the p
ses are *true*, yea and amen in him, 2 *Cor.*1.20.

3.*Meekneß* *Thirdly*, *Meekneß* accompanies him. Though
King be full of *majestie*, being the Lion of the Tri
Judah, Rev. 5. 5. yet withal, he is full of *Meekneß*
meek as a Lamb: *Isa.*53.7. Behold, thy King come
thee *meek*, riding on an *aß*, Matth.21.5. His Word
be taught with *meekneß*, 2 Tim.2.25. and to be rece
with *meekneß*, Jam. 3. 21. And we are to learn of
who is *meek* and lowly, *Matth.* 11. 31. His *meekneß*
gentleness appeareth, in his offering mercy, pardon
peace to the greatest rebels, who have stood it out
against him. You will say, He is a meek and ge
Prince indeed, who inviteth and receiveth to mercy
most desperate rebels. Such a Prince is Christ.

4. *Justice.* *Fourthly*, Christ rideth in *Justice*, or in meekne
Justice; Justice being *meekly* administred in his king
which consists in righteousness, *&c.* Rom. 14.17. & whe
Justice and mercy meet, and kiss each other, *Psal.*85
Christ is King of *Justice*, and King of peace, *Heb.*
And in his Gospel, the *justice* of God without the La
revealed through a Mediator, for the pardon and ju
cation of sinners, *Rom.* 3. 21. So that here is meekne
justice, or justice tempered with mercy.

Vse. Let us therefore chearfully meet our King (who is
our Saviour) riding in his *chariot*, attended with tr
and *meekneß* of justice, for our peace and salvation.
Prince that comes riding in his *chariot* meekly, and g
ously, to visit his poor subjects, how doth it engage t
hearts to him? Oh what will not they do for su
Prince? If Christ bade not entertainment in this e
page with you, he will come to you in unspeakable t
rour; as it followeth: Thy right hand shall teach t

ble things. Now he comes in majestie and justice, ac-
panied with *meekness* : but he will shortly appear in
estie and justice, accompanied with *wrath* and ven-
nce : *Matth.*3.7. *Rom.*2.5. 2 *Thess.*1.8. *Jude* 7. when
y will say to the *mountains* and rocks, Fall on us, and
us from the *face* of him that sitteth on the throne,
from the *wrath* of the Lamb : for the great day of
wrath is come, and who shall be able to stand? *Rev.*6.
17.

econdly, 'Tis for our comfort and support, that how- 2 *use.*
r the *Rulers* of the world are or may be false, unjust,
l, tyrannical towards their subjects; yet Christ, who
ing of Nations and Saints, rideth in his *chariot*, at-
ded with meekness, truth, and justice. Let us look
his King more : as for men, they are but a *lye* and va-
, *Psal.*62.9. He that is now attended with *meekness*
justice, will put forth his *Majestie* in the nations of
world, and dash the wicked powers thereof in pieces,
will advance his own Kingdom, whereof there shall
o end, *Dan.*2.44. The people of God may well ex-
a more righteous Government then is in the
ld.

hirdly, It may inform us, that the happiness and pro- 3 *Use.*
ity of a Nation consists not in a multitude of horses,
s, *&c.* *Psal.*33.16,17. Nor doth outward pomp and
at Titles put a true *majestie* upon Governours; but
ir ruling in the *fear* of the Lord, 2 *Sam.*23.3. and go-
ning the people with truth, meekness, and justice, (as
rist doth:) this is that which will render their Go-
ment truly *majestical* and glorious. They that ride
eekness, truth and justice, ride prosperously: but as
thers, that ride in cruelty, rigour, and injustice, they
ll not *prosper*.

In thy majestie ride prosperously :] Or, as it is varyed
in the margin, *Ride* thou, *prosper* thou.

Hence *note*,

hat whensoever Christ rideth, he rideth a prosperous jour- II Observ.
He doth not *beat* the air, or labour in vain; but *Christ pro-*
h fully execute and perform the work for which he *spers in his*
e, and which the *Father* gave him to do, *Joh.*17.4. *underta-*
that the *Father* gave him, shall *come* to him, *Joh.*6. *kings.*

37.

37. We often take journeys and do works to little
pose: but 'tis not so with Christ, who ordereth h
fairs *in wisdom*, and manageth them with *power*; w
wonderful in counsel, and *excellent* in working, *Isa.* 2
His word shall prosper in the thing whereto he sen
Isa. 55.11. In that *Dialogue* between the Father an
Son, *Isai.* 49.4. Christ saith he hath *laboured* in vain,
spent his *strength* for nought: yet the Father tells
that he shall be for a light to the Gentiles, and for
vation unto the ends of the earth, vers. 6. He shal
his *seed*, and the pleasure of the Lord shall *prosper* i
hand. He shall see of the travel of his soul, and sha
satisfied. *Isa.* 53.10,11.

Hence there will arise two *Corollaries*:

1 Corol. *First*, That Christs work, both in the Church, an
the world, shall go on, be the Instruments never so w
or inconsiderable. Not by *might*, nor by *power*, bu
my *Spirit*, (saith the Lord of hosts) *Zech.* 4. 6. If t
be but twelve poor disciples, *fisher-men* and *mechan*
(as they are called) yet if Christ go along with th
they shall *conquer* nations, and do great things, *Rev.*
Therefore let us not *despise* the day of small things,
those *weak ones* whom the Lord employs in his w
Weak things shall confound the strong; things that
not, shall confound things that are, 1 *Cor.* 1.27,28. W
ever they be that Christ employeth in his *Army*, whe
Rational, Sensitive, or Inanimate creatures; yet i
be their Captain and Leader, they shall prevail.

2 Corol. *Secondly*, There is no counsel against the Lord, P
21.30. If men and devils associate, they shall be bro
in pieces, *Isai.* 8. 9, 10. The counsel of the Lord
stand, *Acts* 5.39. No weapon formed against him an
Church shall *prosper*, Isa. 54.17. Christ rideth *prosper*
and therefore they that ride and act against him,
needs miscarry; or if they seem to *prosper* for a whi
a wicked course, as sometimes they do, *Jer.* 12.1. *Jer.*
Eccl. 8.14. *Eccl.* 9.3. yet it is in greater judgement to th
and their end (if they persist) will be destruction.

We may further observe,

That though Christ can bring about his designes, without our endeavours; yet he will have his people pray to him. II. Observ. *Though Christ can immediatly bring about his designe, yet he will have his people pray.*

The words are set down prayer-wise; *Ride* thou, *prosper* thou: Let thy *kingdom* come, *&c.* 'Tis true, God will do great things for his people in the last days; but yet he will be *sought* unto by them, *Ezek.*36.37. This is not their burthen, but their *priviledge.*

To induce us hereunto, let us improve these three *Motives:*

First, This hath been usually God's way and method in dispensing his mercy; and accordingly, the Saints both in the Old and New *Testament* have sought unto him. When *Daniel* understood that the time of the Churches deliverance drew near, it was so far from taking him off, that it engaged his heart to be more earnest with God in *prayer*, Dan.9.2. As God had decreed their deliverance, so he had decreed that they should pray to him. Other Instances might be given. 1 Motive.

Secondly, 'Tis a *symptome* of approaching glory to the Church, when God raiseth up in his people a mighty spirit of faith and *prayer*; when they will not let him alone, when he speaketh to *Moses*, Exod.32.10. but by faith command him, (a word which he himself is pleased to use) *Isai.*45.11. hanging continually on their Fathers *bosome*, so that they will take no denial from him, *Luke* 18.5. O woman, great is thy faith; be it unto thee as thou wilt, *Matth.*15.28. 2 Motive.

Thirdly, The more *importunate* we have been for mercies, the more love we shall see, and the more sweetness we shall taste in them; or rather, in the God and Fountain of them, when they come to us. We prize those things most, which we have long prayed and waited for; and in the sense thereof, our hearts are enlarged towards God in thankfulness. I *love* the Lord, because he hath heard *my prayer*, Psal.116.1,2. Call on me in the day of trouble, I will *deliver* thee, and thou shalt *glorifie* me, *Psal.* 50.16. 3 Motive.

It reproveth our *sluggishnes* and backwardness, and the formality and coldness of our prayers. We should be 1 *Use.*

earnest, fervent, and importunate with the Lord at the *throne* of grace, that his Kingdom may come in *majesty* and glory; That the remainder of the Vials of his wrath may be poured out: That he would subdue inward and outward enemies: That he would put down all power and authority which is contrary to him, 1 *Cor.*15. 24,25 and take the sole dominion both external and internal to himself. We should never hold our *peace* day nor night, nor should we give him rest, till he establish and make *Jerusalem* a praise in the earth, *Isa.* 62. 6, 7. Pray for the peace of *Jerusalem*, all ye that love her, *Psal.* 122.6. and observe Gods answers to your prayers.

2 *Use.* *Secondly*, By way of caution; let us not think that we can change God, or draw him down to us by our prayers: no, no; the change is in the creature, not in God; our hearts are drawn up to him, but his heart is not drawn or engaged to us, by any temporary acts or performances of ours. The shore is not brought to the Boat but the Boat to the *Shore*: God wills a change in us but there is no change in his will.

Again, [*And thy right hand shall teach thee*; or, *let it teach thee, terrible things.*

Hence observe,

III. Obser. *That the Lord will do terrible things in advancing his kingdom*

That Christ, when he rideth triumphantly in advancing his Kingdom upon the stage of this world, will do terrible things by the power of his Godhead, (the right hand being the emblème of strength and authority, Psal.110.1. 2 Kings 2.15 Exod.15.6.) *such things as will make his enemies tremble and his friends admire and adore him.*

The day of the Lord shall be upon every one that is proud and lofty, and upon every one that is lifted up and he shall be brought lowe: and the wicked shall hide themselves in holes and caves, for fear of the Lord, and for the glory of his majestie, when he ariseth to shake *terribly* the earth: *Isai.* 2. 11, 12, 19. The *right hand* of the Lord doth valiantly, and will be exalted, *Psal.*118. 15, 16.

1 Reas. The *first Reason* is, because the judgements or plagues of God upon the second *Beast*, or man of sin, with his adherents, who by specious pretences do what they can to rob Christ of his kingdom and glory, will be the

sharpe

rpest and most dreadful of any that have yet been. he Lord did terribly shake the earth, when he judged e first *Beast*, and shattered the *Romane* Empire to pie- ; but in judging the second *Beast*, and breaking in ces the *Papal* Empire, he will be more *terrible* : and ble *Vials* which yet remain to be poured out, will have ost of the wrath of God in them. Behold, the terri- e day of God cometh, which shall *burn* as an *oven*; d all the proud, yea, and all that do wickedly, shall be stubble before him, *Mal.*4.1. When God avengeth e blood of his Saints and Martyrs, (the voice of whose ood and prayers cries mightily to him, *Rev.*5.8. *Rev.*6. 10. *Rev.* 8. 4, 5, 6.) and when the vengeance of the mple is declared in *Sion*, Jer.50.15,28. then will the rd strike thorow the sides of *Princes*, Psal.110.5. and ak to them in his wrath, and vex them in his sore *dis- asure*, Psal.2.5. The providences of God have been pendious and *terrible* in our days : but they will yet more *terrible*, as the Lord goes on to destroy the king- m of the *Beast*.

Secondly, Christ will do *terrible* things, in shaking and aking the *Kingdoms* of this world, that he may bring and settle his own *Kingdom*, which cannot be shaken. will shake *heaven* and earth, and the nations thereof, t he may be the desire of the nations, *Hag.*2.6. *Heb.* 26,27. and acknowledged their governour, *Psal.* 22. There is so much dross and corruption both in Ci- and Religious administrations, *Isa.* 1. 25. that in *king* out this corruption, and introducing pure and hteous administrations, the Lord will do terrible ngs. Thus he doth also, when he shakes and converts heart of a particular sinner. 2 Reas.

et not *Christians* stumble or be offended with the dis- sations of the Lord, though they be *terrible* and adful to the world, and to flesh and blood. *Blessed* they (saith Christ) that are not *offended* with me, th.7.6. Neither with my *word*, nor with my *works*. his right hand that teacheth these terrible things; therefore they must needs be just and righteous, ever mans Reason judge of them) for his right is full of righteousness, *Psal.* 48. 10. Would you *Use.*

not have the works and administrations of Christ ter ble to you? Oh then, submit *meekly* to his *Scepter*: c form your wills to his, and separate from the *whore* all her *pollutions*, lest you partake with her of her *plag* *Rev.* 18. 4. Oh that we may be found doing the will the Lord when he appeareth! Blessed is that *faithful* vant which shall be *found* so doing, *Matth.* 25. 46.

Vers. 5. ***Thine arrows are sharp in the heart the Kings enemies; whereby the people f under thee.***

In this *verse*, the powerful success and effects of Chr *kingdom* are further represented, and he described a *Warriour* or *Archer*, having his Bowe and *arrows* re bent and prepared to shoot at his enemies. This m refer to the last times, when he will execute his *fi* wrath upon the *Antichristian* party, who are the grea enemies to his Kingly office and prerogative. But tho he meet with strong opposition in setting up his *King* and that from several parties and *Interests*, all cond tring in opposing his Interest; yet shall he prevail. T people *shall fall under him.* Yet *for all this*, and in des of them all, have I set *my King* upon my *holy hill* of S *Psal.* 2. 6.

I. Observ. *Christ & his people meet with great opposition.*

In the *first* place, we may *note*,

That Christ and his instruments, who endeavour to pr gate and advance his Kingdom, will meet with great mies, and much opposition.

Who art thou, *O great mountain*, before *Zerubbab* *Zech.* 4. 7. Temple-work is not carried on, but with m difficulty and opposition. Our King Christ hath his *mies*, and they are of two sorts.

Christ hath two sorts of enemies.

1. *Open*,

First, His *open enemies*, that will even dare him to *face*; whose malice and cruelty against him and his Lambs, appear in their very foreheads. Such were *tiochus Epiphanes*, and many of the *Romane* Empero who were the first *bloody* Beast mentioned *Rev.* 13. whom the devil raised up against Christ and his Sai

2. *Secret enemies.*

Secondly, Christ hath his *secret* underhand-ene

who whilst they profess *love* and subjection to him, do what they can in a subtil manner to *supplant* his People, Truth and Interest. This is the nature of the *second beast* which cometh out of the earth, and hath two *horns* like a *Lamb*, Rev. 13 11. who with his *adherents* pretend to be of a *Lamb*-like disposition, humble, meek, innocent, and mortified souls; and to do what they do, for the *glory* of Christ, for *holy* Church, for *Uniformity*, and against Errour, Schism, *&c.* Now these secret subtil *enemies*, are the most *dangerous*. Such be those among us, who have fine smoothe language, but yet they will not have *Christ* to reign in righteousness, lest their *Diana* or worldly interest go down. Oh, this *self-interest* makes men to be at enmity with the *glorious* designe of Christ.

Hence let us draw two *Corollaries*.

First, The Lords faithful ones, who are employed in his work, should not despond, though they meet with many *Tobiahs* and *Sanballats*, crafty and subtil, and withal strong and potent enemies, who would cause the work to cease: They are not so much our enemies, as the enemies of our King; and the greater, and stronger, and more subtil they be, the more it maketh for the *glory* of Christ to disappoint them: as when *Cæsar* overcame *Pompey*, that great and prudent Captain, it did exceedingly increase his fame and honour in the world. The work of the *Temple* must and shall be finished, to the terrour of our enemies, *Nehem.* 6.16. For it is the work of *God*, and not of man. 1 Corol.

Secondly, This discovers the corruption and malice of the heart of man. Well might the *Apostle* say, that the wisdom of the flesh is *enmity* against God, *Rom.* 8. 7. If Christ set but up his Kingdom, and reign in truth and righteousness, then *Heathens*, *Papists*, *Turks*, *Gog* and *Magog*, *Formal* Protestants, *loose* Opinionists, self-seeking *Christians*, all of them will *joyn* with *Satan*, and the powers of darkness, in opposing this blessed *Kingdom*. *Herod* and *Pilate* will shake hands and be friends, against the holy Childe *Jesus*, Luk. 23. 12. Acts 4. 27. 2 Corol.

Again, whereas they are said to be the *Kings* Enemies;

Observe,

II. Observ. *'Tis a great evil to oppose Christs Kingly Office.*

That to be an enemy to Christ in his kingly office and dig ty, doth exceedingly provoke the Lord to wrath.

Use. What cause, then, have we to bewail before the Lo the present posture of the *inhabitants* of these *Natio* who will not have the Lord to *reign* over them, and *govern* them by his *Laws?* Nay, are there not many th pretend to much acquaintance with *Christ*, who yet s far enough from submitting to him in his *Kingly* Offic so as to let him wholly dispose of their outward *honou* dignities, and concernments for his glory? they seem rrust him with their *souls*; but alas, in the manageme of outward and civil things and employments, they ha recourse chiefly to their own wit, *policie*, invention, as the *kingdom* of Christ had nothing to do therewith.

Let us go on: [*Thine arrows are sharp:*] (That is) t *word* of thy *Kingdom*, which is *sharper* then any tw edged *sword*, piercing even to the *dividing* asunder *soul* and spirit, *Heb.*4.12. The words and judgme of God are his Arrows: so *Psal.*64.4. *Deut.*32. whereby he woundeth and destroyeth the *kingdom* Sin, Satan, and Antichrist; and subdueth the natio of the world to himself. See *Rev.*19.15.

Observe therefore,

III. Obser. *Christ is a most excellent archer.*

That Christ, the King of kings, and Lord of lords, (as is stiled, Rev.17.14. Rev.19.16.) *is a most excellent arch who hits the mark whensoever he shooteth,* Rev.6.2,3.

There is no standing before him, if he bend his bow and shoot the *arrows* of his wrath: The people *shall* f under him. The *ten* horns which are *ten* Kings, *Rev.* 14. shall make war against the *Lamb*; but he shall ove come them, though there be but a few *faithful* and cho ones with him: and for the implacable enemies of t Church, they shall be slain with the *sword* of him th sits upon the horse; which *sword* proceedeth out of *mouth*, Rev.19.21.

Again, [*Thine arrows are sharp in the heart of the Ki enemies*]. Other *Archers* can onely wound the *b*

but Christ, who is King of *Spirits*, Numb. 16. 22. pierceth the heart with his *arrows*.

Hence observe,

That such as draw not near to Christ with their hearts and spirits, he both can and will send the sharp and keen arrows of his wrath into their consciences : So that they shall be forced to fall under him, and bow down *before him*, Psal. 2. 9. The arrows of the Lord are like the swords of *Saul* and *Jonathan*, which did execution, and returned not empty, 2 *Sam.* 1. 22. His bowe of steel shall strike his enemies thorow : The glistring sword cometh out of their gall, and terrors are upon them, *Job* 20. 24, 25.

IV. Obser. *Christ shoots the keen arrows of his wrath into the conscience.*

The *civil* Magistrate commands onely the *outward* man, and the things relating thereto. But Christ being *God* as well as man, searcheth the hearts, and weigheth the *spirits* of men, *Job.* 2. 25. *Prov.* 16. 2. He is the great *King*, the supreme Magistrate, before whom the hearts and inward parts of men are *anatomized* and *cut up*: yea, all things are *naked and opened unto the eyes of him*, with whom we have to do, *Heb.* 4. 12, 13. This King doth specially regard the *spirits* of men, as is demonstrated in the following particulars.

Christ our spirit. King specially regards the spirits of men.

First, He chiefly requires *heart*-worship, and *spirit*-service and obedience ; without which, bodily worship profiteth not, 1 *Tim.* 4. 8. he will be worshipped in *spirit*, *Joh.* 4. 24. *Phil.* 3. 3. Not after the *oldness* of the *letter*, but after the *newness* of the *spirit*, Rom. 7. 6.

1. *He requires spirit worship.*

Secondly, By and from him, we have spiritual and *soul*-blessings, which are the choicest blessings, *Eph.* 1. 3. The heart is comforted, *Hos.* 2. 14. and the *inward* man strengthned, by and through him, *Eph.* 3. 16, 17. he hath *communion* especially with the *spirits* of his people, 2 *Tim.* 4. 22. None can speak peace to the broken *heart*, but he : *Isa.* 61. 1. nor will the wounded soul be at rest, till he *create* the fruit of the lips peace, peace, *Isa.* 57. 19.

2. *By him we have spiritual blessings.*

Thirdly, He exercisseth his *subjects* in a *spiritual* warfare, and furnisheth them with *spiritual* weapons and armour, to guard and fortifie their *spirits*, Eph. 6. 11, &c.

3. *He furnisheth us with spiritual weapons.*

Fourthly, *Spirit*-defilements, and *heart*-pollutions, as secret atheism, pride, self-love, heresie, idolatry, unbelief, hypocrisie, vain thoughts, and contemplative wickedness,

4. *Spirit-pollutions are most odious to him.*

ness, are most abominable and loathsom to this *spiri*
King, as appears in the dreadful fall of the evil *Ang*
who are not corporal, but *spiritual* wickednesses, *Eph.6.*
There is not onely the filthiness of the flesh, but also t
filthiness of the *spirit*, 2 Cor.7.1.

5. *He gives up the obstinate sinner to spiritual delusions, as the most dreadful.*

Fifthly, He giveth up obstinate sinners to *spiri*
judgements and delusions, *Isa.6.9. Rom.1.24.* as na
ly, hardness of *heart*, blindness of *minde*, *searedness*
conscience, 1 *Tim.4.2.*

If men imprison the light, and hold the *truth* in u
righteousness, *Rom.1.18.* and receive not the Gospel
love, 2 *Thess.* 2.11,12. the Lord will send forth an e
spirit, which shall possess them, 1 *King.22.21,22,23.* T
Law of God, which is holy and *spiritual*, Rom 7.12,1
(and which is not abolished, but established in and
Christ, Rom.3.31.) doth, 1. Not onely condemn o
ward gross acts, but *inward* lust and concupiscenc
2. It requires not onely outward, but also (and th
chiefly) *inward*, *heart*-righteousness and holiness. A
3. It inflicts not onely torments upon the body, b
scourgeth and lasheth the *spirit* and *inward* man, and th
sometimes of the elect themselves, at least to their s
and feeling; the sharp *arrows* of the Lord *stick* fast
them, *Job 6.4. Psal.38.2,3.* If the Lord pour but a d
of wrath into the *conscience*, it will cause more *ang*
and horrour then all outward afflictions; witness po
Spira, and others. If thy *wrath* (O Lord) be but *kindl*
a little, blessed are they that put their *trust* in thee, *Ps*
2.12.

1 *use.*

First, then, Let this be a warning to the *hypocrite*, wh
brings before the Lord onely a *lip*-worship, when h
heart is far from him. Assure thy selfe, O *hypocrite*, th
the *Lord* will finde thee out, and *unmask* thee: even t
Lord, whose *arrows* are sharp in the *hearts* of his enemi
will come as *refiners* fire, and will *search Jerusalem* as wi
candles, Zeph.1.12. Out of *Sion*, a fire shall devour b
fore him, *Psal.50.2,3.* Wo to the *hypocrite* in that day; h
great hope & *confidence* shall perish, *Job* 8.13,14. he sh
not be able to *stand* before God, *Job* 13.16. When th
Master of the *feast* came, the *guest* that wanted the we
ding-garment had not a word to say for himself, but w

speech

ecbless, Matth. 22. 12. Oh let us look after *sincerity* heart, and truth in the *inward* parts. We may deve the most *discerning* Christians; but there is no *dealing* with him, whose *eyes* are as a *flame* of fire, *Rev.* 1. 14. d who pryes into the *secret* corners of the heart. The umphing of the wicked is short, and the joy of the hycrite but for a moment, though his excellencie mount to the heavens, yet he shall vanish away as a dream, *b* 20. 5, 6, 7, 8.

Secondly, It may inform us, that those keen *arrows* of od which *pierce* the heart and *soul*, are the sharpest and ost dreadful of any; none like them. The *spirit* of a n will bear his *infirmity*; but if the *spirit* and conscice be wounded, who can bear it? *Prov.* 18. 14. *Heartagues* are the greatest: all the other plagues and judgents which fell on *Pharaoh* and his people, came far ort of that plague which was upon their *hearts*. Thus is also with the poor *Jews* at this day; the destruction their *City* and *Temple*, all the judgements and terrible ings which have befallen that *Nation*, by sword, fane, pestilence, are not near so sad and dreadful, as eir *soul*-plagues and delusions; when notwithstanding the judgements of the Lord, yet the *hearts* of men are ut up in blindness and obstinate impenitencie and unlief: or when men prosper in a wicked course, and their *arts* are lifted up, and they bless themselves, and put ay the *evil day* far from them, *Amos* 6. 3. According their *pasture*, so are they *filled*, and their *heart* is exalt-; therefore *they forget the Lord*, Hos. 13. 6. 2 Use.

Lastly, Will the Lord send his sharp *arrows* into the *arts* of his enemies? Then search and look into your *arts* betimes. Will you still stand it out stubbornly ainst Christ? Ah poor Saints! The time will come, that the *arts* of the stoutest among you, shall fail, and even sink hin you, through unspeakable horrour and despair. ere is no *contending* with the *Almighty*, Job 40. 2. With is *terrible majestie*, Job 37. 22. Out of Christ, he is a *suming fire*, Heb. 12. 29. The Lord sends his plagues on the *heart*, Exod. 9. 14. threatnings, curses, terrours, il-plagues, one upon the neck of another, *Deut.* 28. 17, &c. So that there is no remedy, but you must ld the *Bucklers*: and let me tell you in the name of 3 Use.

the

the Lord, that if you do not now reflect, and la hands upon your hearts, crying out, O miserabl that I am, what have I done? yet the time will that you shall do it, when alas it will be too late. 1.24,25,26. Oh what dismal thoughts, what dr self-reflections, what unspeakable horrours will thy soul, when it departs out of the body! Th shall have pain, and thy soul within thee shall m *Job* 14.22. And thou shalt say, How have I *hated ction, and my heart despised reproof*; and have not o the voice of my *Teachers*, nor inclined mine ear to that instructed me? *Prov.*5.11,12,13. Let us the take heed in time to our spirits, whilst it is called to and before the evil day come upon us.

Vers. 6. *Thy throne, O God, is for ever a ver; the scepter of thy kingdom is a scepter.*

These words (which are quoted *Heb.*1.8.) are s by the Church, of and to Christ; describing his d and superexcellencie above Angels and Men in hi nal Godhead; and the properties of his kingdom, are two: 1. Everlastingness, and 2. Righteousnes

Christ is here said to have a *Throne*, and a *Scepter*; which are badges or emblemes of Royal dignity an thority.

The *perpetuity* of Christs kingdom is described in words: *Thy throne, O God, is for ever and ever.* O Kingdoms have their periods; but this Kingdom *the God of heaven sets up, shall break in pieces and co all other kingdoms*, and *shall stand for ever*, Dan. Dan.7.14. Isai.9.7.

Christ hath a twofold Kingdom.

Christ hath a *twofold* Kingdom: 1. An absolute nal Kingdom, (as he is God, and *essentially* one w Father) which is not subject to the least change. hath also a Lordship or Kingdom given him by Go all creatures, elect and reprobate Angels and *Matth.*28.18. *Phil.*2.10. 1 *Tim.*5.21. *Eph.*1.21,22. 10. 1 *Cor.*15.27. *Heb.*1.2. This is his *mediatory* king which is not absolutely eternal, without begin

d; but respectively, in comparison of other Kingdoms d Powers, which this Kingdom shall put an end unto. d though this Kingdom shall be given up to the Fa-, 1 *Cor.* 15. 24. and so be changed in respect of the ad-nistrations thereof; yet the same shall be of everlast-r efficacie to the Saints, when glorified; as his Priest-od shall also be, *Heb.* 7. 17, 25.

Grotius with others apply this Psalm to *Solomon* and Queen, as if it were properly meant of them; herein llowing the Jews, those great enemies of the Son of od. But this verse, with the following verses, make it ident, that this Psalm is not properly applicable to a eer man. As for *Solomons* Seepter, it continued but irty years, 2 *Chron.* 9. 30. nor was the administration ereof so righteous as is intimated in the text, though companied with peace and quietness; and therefore mports not so well with the third *verse* of this Psalm, ere the Spouse desires her Husband to gird his *Sword* his thigh, and to ride in *majestie* and righteousness. e Apostle quoting these passages, *Heb.* 1. (where he arly evinceth the *Godhead* of Christ, and his dignity er all creatures, by his titles, and by his works) puts it t of doubt, that this Psalm principally respects Christ d his Kingdom. Some have thought, that it should t be so much as typically applied to *Solomon*: but that ll not follow neither. The typical consideration of *So-mon* and his Queen here, will no whit derogate from e glory of Christ and his Church.

[*Thy throne, O God, is for ever and ever.*]

Tis objected by the *Socinians*, (who deny Christ to be e eternal most high God, and ascribe to him onely a mporal outward kingdom) That the name *Elohim* (here tributed to Christ) is also given to Angels and Men, *od.* 22. 8, 9. *Psal.* 8. 5. *Psal.* 82. 1. and by this means they uld have Christ onely to be a creature, or made od. But it is answered, that this name *Elohim* is never the plural number absolutely and without restriction tributed to a meer creature, as it is here to Christ. *ses* was made *Elohim*, or God, not absolutely, but restriction to *Pharaoh*, Exod. 7. 1. Nor do we finde t ever an eternal *throne* is properly and absolutely

asci-

ascribed to a creature: If we finde such words spok
David's or *Solomon*'s throne, 'tis with reference t
Kingdom of Christ, as their throne was a type of hi

That person who is here called *Elohim*, is the
Lord, the same *Jehovah*, that laid the foundations of
earth. Compare we *Psal.*102.25. with *Heb.*1.10.

We finde then in this text, the Church acknowled
and adoring the eternal Godhead of Christ, and hi
rious throne, and that under the dark veiled admini
tion of the Old Testament. *Thy throne, O God, is for*
and ever.

Whence *observe*,

I. Observ. *The Godhead of Chr. was revealed to Israel of old.*

That Christ, the second person in the glorious Trinity,
revealed to Israel of old, to be the true Jehovah, the et
God: that so, their faith in the promised, as well as
in the exhibited *Messiah*, might be in God, and so ha
sure foundation to rest upon: 1 *Pet.*1.21. *Isai.*2
1 *Cor.*3.11.

This was that *El-Shaddai*, God all-sufficient, with w
Jacob wrestled by faith, *Gen.*35.9,10,11. *Hos.*12.4.
was the *King* of glory, mentioned *Psal.*24.10. who
so there called, The strong and mighty, the *Lord of*
mighty in battel; *Jehovah* our righteousness, *Jer.*
The *everlasting* Father, The mighty *God*, The Prin
peace, *Isa.*9.6. who was with and in the *Father*, and
delight of the Father from eternity: *Prov.*8.22,
*Joh.*1.1,2.

The Tabernacle among the Jews shadowed forth
eternal *Deity*, which dwelt in Christ *bodily*, Joh.1.14.
2.9. The Ark of God also (which was covered over
gold) represented the Divine nature, or eternal S
in which Christ offered up himself an acceptable sac
to God, and thereby satisfied divine justice for our
and merited life eternal for us. *Acts* 20.28. *Heb.*9.4.

From this *doctrine* we may draw some useful
rences.

1 Infer. *First*, That the eternal Deity of Christ, and sal
by him, is no *new* Doctrine; but the good old way,
all men should enquire after, *Jer.* 6.16. and wh
onely we shall finde true *peace* and *rest* to our souls,
16.28. *Joh.*16.33. *Eph.*2.14. Jesus Christ the *sam*

y, yesterday, and for ever, Heb.13.8. There is no other *me* under heaven given among men, whereby we can saved, *Acts* 4.12. 'Tis onely by the *blood* of the *Cove-nt*, that the poor prisoners have hope, *Zech.*9.11. This *Jacobs ladder*, whereby God comes down to us, and we up to him, *Gen.*28.12. 1 *Tim.*2.5.

Secondly, We may hence infer, that it is but a carnal tion, to hold that the fathers before Christs incarnation ere onely under a *typical* carnal Covenant, and tempo-l promises. The contrary is plainly laid down in the cripture, namely, That they were under a real spiri-al covenant and promises, whereby saving grace was onveyed unto them. 2 *Sam.*23.5. *Luke* 1.68,72. *Gal.*4. 4,15,16,17. *Rom.*4.5,6,7,8,9,11,13. Which Cove-nt was *primarily* made with and to Christ, the Surety nd Mediator thereof, *Heb.*8.6. 2 *Cor.*1.20. As for *No-h, Phineas, David*, with whom this Covenant was made nd renewed, they did in their fœderal relation represent hrist and his elect; the Head primarily, and the mem-ers secondarily, and in subordination to the Head, *Gal.*3. 6.19. 2 Infer.

Indeed this *Covenant*, and the premises, priviledges nd blessings thereof, before the death of Christ, were ot so absolutely and unconditionally propounded, nor clearly and fully dispensed, as they are now. The Le-itical Priesthood, Land of *Canaan*, long life, *Psal.*105. 9,10,11. did but darkly shadow out those Gospel-pri-iledges, the *glory* whereof is now unveiled, 2 *Cor.*3. *For, the winter is past, the flowers appear on the earth, the time f singing of birds is come*, Cant.2.11,12. The Prophets rophesied of that *grace and glory* which was not then *ex-ibited*, but should be revealed unto us, 1 *Pet.*1,10,11. ut yet Gods Covenant to and with the spiritual *seed* of *braham*, and that before the coming of Christ, was a Covenant of saving grace; though the carnal seed, and *lf-justiciaries*, did pervert and turn it, as they do now, nto a Covenant of Works, *Gal.*4.22,23, &c.

Thirdly, Their sin is exceedingly *aggravated*, who in his clear sunshine day of the Gospel, do either question r deny the eternal *Godhead* of Christ: which Funda-ental truth, though it be clearly held forth in the Old, et it is much more clearly asserted in the *New Testament*. 3 Infer.

John

John having upon this occasion written his most excell glorious Gospel against *Ebion* and *Cerinthus*, wherein plainly, and with much majestie and perspicuity, vin cates the Divinity of Christs *person*, especially *Cap.*1. a also in his Epistle, 1 *Joh.*5.7,20. There are three glo rious Persons (and but one God) that bear witness to t *Deity* of Christ, and salvation by him.

1. The *Father* testifies it, *Matth.*3.17. *Joh.*6.30,31,3 36,37. 2 *Pet.*1.17,18.

2. *Christ* the second person bears witness to himself, his glorious works, *Joh.*5.36. *Joh.*8.14,17,18. *Joh.*1 37,38. *Joh.*17.36.

3. The *holy Ghost*, by descending on Christ in the lik ness of a dove, *Joh.*1.32. by convincing men of sin, b cause they believe not on him, *Joh.* 16.9. and by seali up this truth to the conscience. If then we receive t *witness* of men, the *witness* of *God* is greater, 1 *Joh.* 9,10. See *Isai.*9.6. *Joh.*1.1,2. *Phil.*2.6. *Tit.*2.13. *Joh.* 58. *Rev.* 1. 11. where the Lord gives testimony to th truth. And therefore how inexcusable are the obstina *Jews*, *Arrians*, *Socinians*, at this day, who will not h hold this glorious light shining in the Scriptures, s desperately oppose and malign the same, saying; th Christ is but a meer man, and that he had no *existen* before his incarnation, or at most, before the creatio Wo be to them that strive with their Maker. There no *contending* with the Almighty: he *will be justified* *his sayings*, *and will overcome when he is judged*, Ro 3.4.

For the better Information of the Reader, I sha here,

1. Lay down some proofs or demonstrations of th eternal Godhead of Christ, That he is not onely God office, but by nature God.

2. Shew that it was necessary that *Christ* should b God, both in respect of God and us.

3. Answer some *Objections* that are made against th Fundamental truth.

4. Propound some *Rules* or Considerations, for th better understanding of those Scriptures which refer the *mystery* of Christ.

Rev

Several demonstrations of Christs eternal Godhead.

uer. How do ye prove that Christ is the eternal most n God?

nsw. His eternal *Deity*, coequality and consubstanty with the Father is *demonstrated*,

irst, From his *divine Names* and Titles. He to om the Incommunicable titles of the most *high God* are atuted, is the most high God: But the Incommunicatitles of the most high God are attributed to Christ. e nominal, real, and relative *attributes* of God are n to him.

1 Demonst. *From his divine names.*

1 *Jehovah.*

Jehovah is one of the Incommunicable names of d, which signifies his eternal essence, *Exod.*15.3. *Gen.* a name so full of divine *mysteries*, that the Jews hold lawful to pronounce it. It signifies, 1. That God eternal independent *being* of himself. 2. That he s *being* to all creatures, *Acts* 17.28. 3. That he and will fully execute and perform his *word* and mises. God tells *Moses*, Exod.6.32. that he was not wn to *Abraham*, &c. by this name: not but that they know this to be the incommunicable name of the *high God*, but they lived not to see the accomplishnt of Gods promise touching the deliverance of their erity out of *Egypt*, and their possessing of the promiland.

Now this glorious name *Jehovah*, so full of mysteries, ribed to Christ, *Zech.*2.12,13. *Gen.*32.30. *Gen.*48.16. *l.*102.26,27. *Heb.*1.8,9,10,11. He is *Jehovah* our teousness, *Jer.*23.5,6. *Jehovah* rained fire and brimne from *Jehovah* out of heaven, *Gen.*19.24. that is, a created Angel, but Jehovah the Son of God, the reated Angel that stayed with *Abraham*, Cap.18. rainire and brimstone from *Jehovah* the Father.

Object. But this title *Jehovah* is appropriated to the rch, *Jer.*33.16.

nsw. 1. It is with reference to *Jehovah* the Son of s: as she bears his name, and is justified by his *righteus*: and so this title is given to *Jerusalem*, Ezek.48. and to the Altar erected by *Moses*, Exod.17.15. not olutely, but respectively, in regard of the presence *Jehovah* there.

Montanus, with others of prime note, render the text

text word for word thus : *He that shall call her, is* Je-
vah Tzidkenu : and * some, thus : *This is the name wh*
with every one shall call him, Jehovah our righteous
Now according to this reading, the name is attribute
Christ her husband, and not to her. But if it be ap
ed to the Church, (as that Interpretation is though
be the most genuine) then it is not properly and ab
lutely, but respectively ascribed to her, with referenc
Christ her Husband, of whom it is properly meant.

Vide Engl. Anno. in loc.

2 *Object.* But there is no such mystery in the word
hovah, touching the *Godhead* of Christ : for if so, it wo
then have been made use of in the *New Testament*; wh
it is not.

Answ. The *Greeks* could not by one word in th
language emphatically express the mystery and sig
cancie of this name *Iehovah*; and therefore the ford
it is opened in divers words by the Apostle *Iohn* in
New Testament, and that with respect to the *Divinit*
Christ. See *Rev* 4.8. *Rev.*1.4,8. *Rev.*11.17. So m
for the name *Iehovah*.

2. *Eheich.* II. Another Name or Title which denotes the ess
of God, is *Eheieh*; *I am that I am*, or *I will be that I*
be, Exod 3.14. It hath the same root with *Iehovah*,
signifies that God is an eternal unchangeable *Being*.
Name is given to Christ; who is *Alpha* and *Omega*,
Beginning and the Ending; which Is, which Was,
which is To come, *the Almighty*, Rev. 1. 8. who said
himself, *Before Abraham was, I am*, Joh.8.58.

3. *Elohim.* III. *Elohim*, which signifies the Persons in the ess
'Tis a name of the *plural* number, expressing the *Tr*
of Persons in the *Vnity* of Essence : and therefore
observed by the Learned, that the holy Ghost begin
the story of the *Creation* with this plural name of G
joyned with a verb of the singular number. The m
ty *Gods*, or all the three Persons in the Godhead, c
ted, *Gen.*1.1. And *Iehovah Elohim* said, Man is bec
as one of *us*, Gen.3.22. And again, None saith, W
is God my *Makers*? Job 35.10. This name is also c
buted to Christ; *Psal.*45.6. *Heb.*1.8. one of the t
persons in the Divine essence, but is never absolutel
ven to any creature.

4. *El Gibbor* IV. Another Title is *El Gibbor*, the strong and mi

od. This is also attributed to *Christ*, Isa. 9. 6.

V. Another of the incommunicable Titles of God is *l-Shaddai*, God Omnipotent or All-sufficient, *Gen.* 17. 1. hich is given to Christ: compare we *Gen.* 35. 6, 9, 10, 11. ith *Hos.* 12. 4. That Angel that appeared to *Jacob*, was *hrist* the *Angel of the Covenant.* Neither the Father or the holy Ghost is ever called an Angel in Scripture: or was this a created Angel; for then *Jacob* would not ave made supplication to him: but he was an uncreated Angel, even the *Lord of hosts*, the *Almighty God*, who ake with *Jacob* in *Bethel*; the ame Angel that conducted the *Israelites* in the wilderness, and fought their battels, *Exod.* 3. 2. *Acts* 7. 30. 1 *Cor.* 10. 4, 5, 9. even Christ he *Almighty*, Rev. 1. 8. Rev. 4. 8. As for these two last *tles*, they signifie God in his *essential* works. 5. *El Shaddai.*

VI. *Adonai*, or Lord: though it be given *analogical*- to creatures, yet properly it belongeth to God alone. his is also used in the plural number, to denote the myery of the Trinity. If I be *Adonim*, *Lords*, where is my ear? It is given to Christ, *Psal.* 110. 1. *Dan.* 9. 16. *Mat.* 2. 44. *Heb.* 1. 13. 6. *Adonai.*

Christ is called God, *Joh.* 1. 1. the true God, or very od, 1 *Joh.* 5. 20. the great God, *Tit.* 2. 15. God above ll, blessed for ever, *Rom.* 9. 5. The *Wonderful*, Counsellor, The mighty God, The everlasting Father, The Prince f peace, *Isa.* 9. 6. a text miserably perverted, and misplied to *Hezekiah*, by the later Jews and some others, if they were resolved to put out their eyes, lest the ght should shine into them.

The *second* proof of the eternal *Godhead* of Christ, is aken from his *divine Properties* and Attributes. He to hom the incommunicable Properties of the most *high* od are attributed, is the most high God: But the *ommunicable* Properties of the most high God are atributed to Christ: As, 2 Demonst. *is taken from his divine properties.*

1. *Eternity*, Joh. 8. 58. Isai 9. 6. Rev. 1. 8, 17. Rev. 22. 13. eb. 7. 3. Christ was before all creatures, when there as nothing but *eternity*, Prov. 8. 22, 23, 30. Joh. 1. 1. Joh. 7. 5. Mica. 5. 2. 1 Joh. 1. 1, 2.

2. *Omniscience*: he knoweth all things, *Ioh.* 2. 24, 25. ev. 2. 8, 9, 23. *Matth.* 9. 4. *Matth.* 12. 25. *Ioh.* 10. 15. *Ioh.* 16. 30. *Ioh.* 21. 17. *Col.* 2. 3.

3. *Omnipresence* : he filleth all things, *Matth.*18.20. *Matth.*28.20. *Ioh.*3.13. *Ioh.*14 23. *Eph.*4.10.

4. *Omnipotencie* : he can do all things, *Ioh.*5.19,21. *Heb.*1.3. *Phil.*3.21. *Rev.*4.8. *Rev.*17.14.

5. *Equality* with the Father, and that without *robbery*. *Phil.*2.6. ἐν μορφῇ Θεοῦ ὑπάρχων, subsisting in the *form* of God, he thought it no unjust prey to be equal with God. He who is in the form of God, and without prejudice to the Father equal to him, must needs be God by *nature*, an *independent* God, the most high God.

3 Demonst. *from his divine works.*

Another *Demonstration* of the eternal Godhead of Christ, is taken from his divine works. He to whom those actions are ascribed, which are proper to the most high God, is the most high God : But such actions or works are ascribed to Christ.

1. Works of *power* : As,

1. *Creation*, Heb.1.2. Col.1.16. Joh.1.3. Psal. 102.25. Heb.1.10. Eph.3.9.

2. Universal *Conservation* of all things, *Heb.*1.3. Joh 5.17.

3. *Miracles*, Joh.14.11. Matth.8.16,28,29. Mar. 9.6,33.

2. Works of *grace* : As,

1. *Election*, Joh.13.18. Joh.15.16,19.

2. *Redemption*, Gal.3.13. Gal.4.4,5. 1 Thess.1.10. None but the most high God could save and deliver us from the *curse* of the Law, *Sin*, *Satan*, *Death*, *Hell*, and the wrath to come : these were too *potent* enemies for a meer creature to buckle with and to overcome.

3. The *pouring* out of the *holy Ghost* upon us, *Ioh.*4.10. *Ioh.*6.27. *Ioh.*7.38,39. *Ioh.*16.7. *Iohn* baptized onely with water, but Christ with the *holy Ghost* and with *fire*, Joh.1.33.

4. *Giving us eternal life*, Joh.10.28. 1 Joh.5.12,13. Joh.11.25,26.

4 Demonst. *from the divine worship ascribed to him.*

Fourthly, The Godhead of Christ is evinced and *demonstrated*, from his divine honour and worship. The Apostle sheweth, *Gal.* 4. 8. that religious worship ought to be performed to none but to him that is God by *nature* ; and that they are ignorant of the true *God*, who religiously worship them that are not Gods by *nature*

and

and therefore if Christ were not God by *nature*, and *consubstantial* with the Father, we ought not to perform religious *worship* to him. So then, he to whom *religious worship* is truly exhibited, is the most high God: But religious worship is truly exhibited unto Christ. *Phil.* 2.10. *Joh.*5.23. As,

1. Prayer, and calling upon his Name, *Acts* 7.57. *Rev.*1.5. *Joh.*16.24. *Rom.*10.13,14.

2. *Baptism* is to be administred in his Name, *Matth.* 28.19.

3. We are to *believe* on him, *Joh.*1.12. *Joh.*3.16. *Ioh.* 6.47. *Ioh.*14.1.

The last *Demonstration* of Christs eternal Godhead is taken from *Ioh.*10.30. 1 *Ioh.*5.7. Christ is one in *essence* and nature with the Father, and therefore he is the most high God. In vers.8. of 1 *Ioh.*5. it is, They agree in *one*, (that is) they consent in their *testimony*: but in this vers.7. we finde that they *are one*, (that is) one in nature, co-essential and consubstantial; therefore they agree in their testimony. The Apostle, in *vers.* 9. distinguisheth the testimony of the Father, Word and Spirit, (as being the testimony of the eternal God) from the testimony of man.

5 Demonst. *is taken from Christs oneness with the Father.*

Thus much for the *proof* of the Godhead of Christ.

Quær. But was it necessary that Christ (who assumed our nature) should be the eternal God?

Answ. Yes, it was necessary that it should be so, both in respect of God and us.

It was necessary that Chr. should be the eternal God, for several Reasons.

I. The *majestie* of God required it, who is so holy, pure and just, that none could interpose, but he that was God *essentially* one with the Father, *Ioh.*10.30. *Ioh.*14.9,10,11. The Angels could not: for though they be glorious creatures, yet being compared with the sacred Majestie of God, they are *unclean*, Job 15.55. Isa. 6.2. much less could man reconcile himself to God, there being none that doth good, no not one, *Rom.*3.10.

II. It was necessary in respect of *man*.

1. The evils to be removed, and the enemies to be subdued, were exceeding potent; Sin, and the consequents thereof: as, the wrath of God, the curse of the Law, the power of Satan, death temporal and eternal.

2. The good things to be procured, were exceedi rich and glorious: as, perfect righteousness, adoptio union with God, the indwelling of the holy Ghost a his gifts, everlasting bliss and glory. Who could remo these evils, and procure these blessings, but onely G himself?

3. To *fortifie* us against fears and doubts, when Sat tempts us to question our reconciliation to, and uni with God, (as too high a priviledge for us) we shoul call to minde, that he who was crucified, and wroug out this glorious redemption for us, is the Lord of glor *Iehovah* the most high God, *Acts* 20. 28. 1 *Cor.* 2. 8. Satan tempt us to doubt of the truth and reality of G spel-promises, and to conclude that the comforts there held forth, are too good and precious for us; we shoul then remember, that all the promises are *yea and amen* Christ, who is the *glorious* eternal God, 1 *Cor.* 1. 20.

4. To *comfort* us in respect of perseverance; seeing we are elected in *Christ*, Eph. 1. 4. and our life is hid wit him who is *God*, Col. 3. 3. therefore it is sure: None shal pluck them out of my hand, (saith Christ.) My Fathe which gave them me, is greater then all: and, I and m Father are *one*; one in *nature*, *will*, operation, *Ioh.* 10 28, 29, 30. They that believe on Christ, have eternal lif and shall not come into *condemnation*, Joh. 5. 24.

I shall now (by God's help) answer the most materia *Objections* that are made against the Godhead o Christ.

Objections against the Godhead of Christ.

1 *Object.* Christ is distinguished in Scripture from th eternal God, and therefore he is not the eternal God.

Answ. Christ, as he is the Son of God, is not *substan tially* or essentially distinguished from God. The divin essence it self, neither is, nor can be divided nor distin guished: But the Persons in the divine essence may an ought to be distinguished. We confess, that in the *unity* of the Godhead there is a *plurality*, which is not accidental; for God is a most pure act, that admits of no accidents: nor is it *essential*, for God is one essence onely: But it is *personal*. Christ then is not distinguished from God in respect of essence, but in respect of the manner of being: for in the Divine essence, the diverse manner

of being is to be considered; and this shall be more fully spoken to hereafter.

2 *Object.* Christ receiveth *life* from the *Father*, Joh. 6. 57. and is the gift of the Father: and therefore is not the eternal God *equal* with the Father.

Answ. 1. Christ the Son of God hath an *essential* life and glory communicated to him from the Father by necessity of nature, and that from eternity; the self-same essence and life, and in the same perfection with the Father, who, as he hath life in himself, so he hath given to the Son to have *life* in himself, *Ioh.* 5. 26. As the Father hath it eternally in himself, so the Son hath it eternally in himself. It is not a life given of grace, but by way of necessary *communication*, both in respect of the Father and the Son. He that hath seen me, (saith Christ) hath seen the Father: I am in the Father, and the Father in me, *Ioh.* 14. 9, 10, 11. there being such an intrinsecal essential union between the Father and the Son, that the Son cannot chuse but live the same *individual* life in and with the Father, and do the very same works which the Father doth, *Ioh.* 5. 19.

2. There are some gifts of God to Christ by way of *voluntary* dispensation, as Christ is *Mediator*; which do not adde a new glory to him as he is the Son of God, but are *declarative* of that glory which was in him from eternity. By the resurrection from the dead, and his other works and miracles, he was declared to be the *Son of God with power, according to the spirit of holiness*. Rom. 1. 4.

3. Christ, as man, received his *life* from God in the fulness of time, *Gal.* 4. 4. As every creature lives, and moves, and hath its being in and from God; so Christ, in respect of his *Manhood*, consisting of soul and body, had his being, life, and motion from God. This doth not prejudice his *essential* life and glory which he had with the Father before the world was. *Joh.* 17. 5.

3 *Object.* Yea, but Christ confesseth that his Father is greater then he, *Ioh.* 14. 28.

Answ. The Scripture also saith, that he thought it no *unjust prey* to be equal with God, *Phil.* 2. 6. What, to be equal with, and yet inferiour to God? This seems to be a contradiction. Now therefore, to salve this, we must distinguish between Christ considered in his *eternal* God-

head, wherein he is equal with the Father; and Christ considered in his humane nature: or between Christ considered in his eternal *essence*, wherein he is God by nature; and Christ considered in his *Office* and condition of Mediator, which he voluntarily assumed: for though the Father gave him, yet he gave himself, *Ioh.*10.18. Inequality in respect of *Office*, may well consist with *equality* in respect of *essence* *.

* *Inæqualitas officii, non tollit æqualitatem naturæ.*

4 *Object.* But Christ is often called the *Son* of God, and that seems to imply his inferiority to God.

Answ. Whereas we are the sons of God by *grace* and adoption, Christ is the Son of God by *nature*; his proper Son, his onely begotten Son, *Rom.* 8.3,32. *Ioh.*5.17,18. *Ioh.* 1. 14,18. Unto which of the Angels said he at any time, *Thou art my Son, this day have I begotten thee*, Heb.1.5. The Jews in Christ's time, when he was upon earth, had so much understanding, as to discern that these two Titles, (*God*, and the *Son* of God) as applied to Christ, were *Synonyma*'s, or terms convertible: *Ioh.*5.17,18,19. And Christ himself puts it out of doubt, *Ioh.*10. 33,36. and so doth *Nathanael*, Joh.1.49. Nay, the *Tempter* himself so understood this title, [*The Son of God*] when he said, *If thou be the Son of God*, command that these stones be made bread, *Matth.*4.3.

5 *Object.* But that which begetteth, doth *exist* before that which is begotten.

*Answ.*1. Christ is begotten of the Father by unspeakable unconceivable *generation* from eternity, and therefore we must not measure this glorious mystery with the measure of a man: God's *thoughts* and ways are not as ours: *Who can declare his generation? what is his name, or what is his Sons name, who can tell?* Prov. 30. 4. This generation differs much from that which is among men: for, 1. There the Father is in time before the Son; not so here. 2. There, the Father is forth of his Son; but here, the Father is in the Son, and the Son in the Father. 3. There, the Son is from his Father by propagation; but here, the Son is not from the Father by propagation, but by *communication* of substance, yea, the whole substance or essence, which no earthly Father doth or can communicate. 4. There, the Father doth of his own accord freely beget his Son in time; but here, the Father begets his

Son

Son necessarily, and from intrinsecal perfection. The Father is in him, and he in the Father, not onely ἐνυπαρχτικῶς, but by a co-essential indwelling and *oneneß* of nature, and that from eternity. *Psal.*2.7. *Mica.*5.2.

2. Though in *transient* acts, which are wrought in time, and pass into the subject, that which begets exists before that which is begotten; yet it is not so in an *immanent* action, which is from eternity ever abiding in God, and the same with Gods essence. Christ is the *brightneß* of the Fathers *glory*, Heb. 1. 3. one that shines from him, as the *beam* from the Sun. The light of the *Sun* is from the Sun, the heat from the fire; and were it possible these things could be from everlasting, then the light and heat should be from everlasting. Though we cannot in all things so fitly compare the eternal *generation* of the Son of God with that which is created in time; yet that which begets, and that which is begotten, both of them to be always together, and to be perfect, hath some resemblance in the *soul* of man, which doth always within it self, and of it self produce Reason and Understanding: and here, that which is simple and perfect, doth also beget that which is simple and perfect in its kinde.

Some learned *Divines* do thus express this Mystery: The Father is God *understanding* himself; the divine nature acting firstly in a way of *understanding* upon it self, doth beget: and hence is the name *Father*; and that acting upon it self by a reflex act of the *understanding*, is the Son or Word of God, which is God *understood* of himself, *one* with himself.

6 Object. This is a strange thing! how is it possible that God should be *generated* of God?

Answ. It is not properly said, that the Godhead was *generated* of the Father, or that the *essence* did beget the essence: but the *Son* was generated of the Father: For though there be no distinction between God, and the essence of God; yet the Son of God may be distinguished from *essence*: for the Son denotes the Person; and Person and Essence are modally distinguished. The *Person* is the essence, with a certain *modification*, or distinct manner of *subsistence*: they differ, not as a thing and a thing, as if they were two several things; but as a thing, and the manner of its being and subsistence. The Father is

not the *Son*, nor the Son the Father: but they have their distinct, personal, incommunicable properties: The Father begets, and the Son is begotten. Now though the Son in respect of his person be of the Father, *God* of God; yet in respect of his Godhead, he is of none: for the Godhead of the Son is no more begotten, then the Godhead of the Father.

7 *Object.* But the Son of God, the second Person, being sent by the Father, and humbling himself to take upon him the nature of man, and the curse due to sinners, must needs be inferiour to God that sent him.

Answ. That will not follow: for Christ was sent into the world, and assumed the nature of man, by the mutual *consent* of all the three Persons, the Father, Son and Spirit; as man was also created by their common consent, *Gen.*1.26. *Job* 35. 10. As the Father gave Christ, so Christ gave himself: and as the Father anointed, sanctified, and set him apart; so Christ anointed and set apart himself for the work of redemption, *Ioh.*10.18. *Tit.*2.14. *Phil.*2.6,7. *Heb.*2.11. *Ioh.*17.19. Nor doth one mans sending another upon a message, always argue superiority in respect of power: for equals may by common consent send one another. Three *Virgins* that are equal in power, age, and estate, may by consent weave and make a garment, and but one of them wear it; and yet that one no whit inferiour to the other two. So it is in this case: All the three persons agreed, that Christ the second Person should come into the world, and take our nature, and die for our sins; though (for order sake) the Father is said to send him: not because the Father partakes more of the Godhead then the Son, but because he is the first in order among the divine Persons.

8 *Object.* Whereas you mention the words *Consubstantial*, *Coessential Persons*, i. e. that Christ is one in substance and essence with the Father, and yet a distinct Person from the Father: we do not finde these express words in Scripture.

Answ. 1. We stand not tenaciously upon words, so the thing it self be granted: but commonly, those that reject the words, are also unsound in the doctrine which the words hold forth. * *Arius* himself being put to it, did acknowledge that Christ was God, and that he was the

* *Calv. Inst. lib.* 1. *cap.* 13. S. 3,4,5

Son

Son of God; but then he meant, that he was a created God, and had his beginning in time: and therefore when it was urged, that Christ was the eternal Son of God, and *consubstantial* with the Father, this bewrayed the subtilty of the man; for he could not endure the word ὁμοούσιον. Nay, the *Socinians* at this day will confess, that Christ in a sense is the *natural* Son of God; but their meaning is not, that he was eternally begotten of the essence of God, but that he was miraculously conceived and brought forth in time by God, and anointed and exalted above all creatures.

2. For the word *Persona*, which was made use of in the *Latine*, as *Hypostasis* was in the *Greek* Church; though it cannot be denyed, but that godly learned men, in speaking of the mystery of the *Trinity*, have varied in words and phrases; (yea, herein there was no small strife between the *East* and *Western* Churches, before they rightly understood one another:) yet the words *Trinity* of persons, were not taken up without good cause. *Sabellius* and his followers did confess, that there was in the Godhead three distinct *Attributes*, and that the Father was God, and the Son God, and the holy Ghost God: but then he meant no otherwise, then if he had said that God was strong, just, and wise. And therefore when it was alleadged, that there was in the Godhead a *Trinity* of persons or subsistences distinguished one from another by incommunicable properties, he could not hold, but vented his poyson against this precious truth.

3. Though we finde not in Scripture these very express words, (*i.e.* That Christ is *consubstantial* with the Father, and that there are three *persons* in the Godhead) yet there are words equivalent thereunto, which hold forth that Christ is equal with the Father, and that the three are distinguished one from another by *incommunicable* properties. See *Phil.*2.6. *Joh.*1.1,2. *Joh.*5.18,19. *Joh.* 10.33. *Joh.*14.9,16. *Gal.*4.8. *Heb.*1.3. *Gen.*19.24. 1 *Joh.* 5.7. *Gal.*4. 4, 6. If any man shall ingenuously and reverently acknowledge that the Lord Jesus is the eternal *most high* uncreated God, equal and one with the Father; (for we are sure, that there can be but one eternal most high God:) and again, that the Father is not the Son, nor the Son the Father; and that the holy Ghost

is

is neither the Father nor the Son; but that they a three distinct subsistences, or three diverse manner Being of one and the same individual essence: this be acknowledged, I know no sober peaceable Christian th will quarrel about words.

Rules or Considerations for the better understanding of the mystery of the Son of God.

And now, for the better understanding of this glori *Mystery* of the Son of God, I shall here subjo several *Rules* or Considerations, grounded upon t Word of God.

1 *Consid.*

1. That though for the most part Christ doth ascri the glorious works that he did, to his Father; setti forth thereby the glory of his Father: (I say, for t most part; for sometimes the *Son* ascribeth his glorio works to himself. As the *Father* raiseth up and quicke eth the dead, so the Son *quickneth whom he will*, Joh. 5.1 19,21.) yet this doth no way impeach the *Godhead* Christ: for such passages are to be referred to his *Me atory* Office, whereunto he was designed by the Fathe And in honouring the Father, he honoureth himself: s *the Father and he are one*, Joh.10.30. Joh.5.23.

2 *Consid.*

2. There are some things spoken of Christ, which pe tain properly to his eternal divine *essence*; as, where saith, *Before Abraham was, I am*: and, *The Word was the beginning with God, and all things were made by hi Joh.*8.58. *Joh.*1.1,2,3,10. Some things do properly b long to his *Manhood*; as, where he is called the Lor servant, *Isai.*42.1. *Isai.*53.11. and is said to have *incre sed in knowledge and favour with God and men*, Luk.2.5 to be hungry, thirsty, sorrowful to the death, *Matth.*4. *Matth.* 26. 38. and that he came not to do his own wi but the will of the Father, *Joh.*5.30. *Joh.*6.38. *Ma* 26.39. And some things are applicable to him in r spect of his office of *Mediator*, which he performed God-man; as, where he is said to receive power fro God to *forgive* sin, to raise the *dead*, and to give righ ousness, peace and salvation to the elect, whom the F ther gave to him; and to exercise dominion over a things for their good, *Joh.*1.29. *Joh.*5.24. *Joh.*8.12. *J* 9.5. *Joh.*10.9. *Eph.*1.22,23.

3 *Consid.*

3. Though the *two* Natures in Christ are not, n should not be confounded; yet the personal union i

igh and glorious, that there is a *communication* of Properties, (which must be duly considered, for the right nderstanding of many Scriptures which refer to Christ.) he *properties* of one nature are sometimes attributed to he whole *Person*; as, Christ is said to be born of a woman, and to be dead; which is proper to the humanity: nd to have been with the Father before the Creation; hich is proper to the divine nature. Sometimes, the roperties of one nature are attributed to the other nature, in regard of the personal union; as, when God is aid to be *crucified*, to purchase the Church with his lood, and to be taken up into glory. 1 *Cor.* 2. 8. *Acts* 20. 8. 1 *Tim.* 2. 16. which properly belongs not to the divine, but to the humane nature. And sometimes those hings which properly belong to the whole person, and o both natures, are attributed to one nature; as, where he man Christ is called the *Mediator*, 1 Tim. 2. 5. which ertains not to Christ as he is man onely, but as he is *od-man*, or God manifested in the flesh.

4. That *nature* and *person* must be carefully distinguished. *Nature* is a substance common to all the three, ather, Son, and Spirit: but a *Person* is that which subsisteth of it self, and hath a proper maner of being; as, he *Father* begetteth, the *Son* is begotten, the *holy Ghost* roceedeth from the Father and the Son. The acts of od *essentially* considered, are common to all the persons; s, to create, *&c.* but the acts of God *personally* considered, are proper to each person; as, to beget, *&c.* Neither let any say, that this is a groundless *distinction*: We finde, the *Word* was with God; there God is to be aken personally; the Son was with the Father, distinct om the Father. Again, the *Word* was God; there God taken essentially, *Joh.* 1. 1. the Son, as well as the Father, having the whole essence of God. 4 *Consid.*

5. That there is among the Persons a distinction in espect of *Order*. The beginning of the Godhead is in he Father; who begetting the Son, must in order be before the Son begotten; and the Father and the Son, before the holy Ghost, which proceeds from them: But for ature, they are consubstantial; for dignity, coequal; nd for time, coeternal: there being among them neither irst nor last, superiority nor inferiority. The whole divine 5 *Consid.*

vine essence is in each Person; onely it was incarnate in the second Person, the *Word*, who is also called the Son of God, not in respect of his miraculous *conception*, nativitie, resurrection, exaltation, (for he was the Son of God before any of these, onely hereby his power and glory was manifested) but in respect of his *oneness* in essence with the Father.

6 Consid. 6. It becomes us not to dispute against, or deny the glorious *Mysteries* of the eternal *Godhead* of Christ, the Trinity of Persons in the unity of Essence, the union of two Natures in one *Person*; though we cannot comprehend, much less express how these things should be. Shall we think to empty the vast Ocean into a Muscle shell? Are there not many mysteries in nature, which the wisest *Philosopher* cannot sound the depth of? Who can distinctly and perfectly tell how the childe is formed in the womb, how the soul and body are knit together? Who can declare the several beings and operations of the creatures? Who can clearly make out that mystical oneness which is between Christ and the Saints? which yet is not of so high a nature, as the *essential* union of three persons in one divine essence; no, nor as the *hypostatical* union of two natures in one person. Shall we doubt of or deny every thing which we cannot rationally conceive of and comprehend? then farewel divine faith and the ground thereof, *i. e.* divine and supernatural revelation. The very Angels cover their faces at the brightness of Gods majestie; thereby signifying, that this glorious mystery cannot be comprehended by the most excellent creature; and shall we quarrel with it, and dispute against it, because we cannot with all our wit and reason comprehend it? *Who is this that darkeneth counsel by words without knowledge? Where wast thou* (saith the Lord) *when I laid the foundations of the earth? declare, if thou hast understanding.* Job 38.2,4.

I cannot (saith Nazianzene) *think of one, but by and by I am compassed about with the brightness and glory of three; nor can I consider three, but I am presently brought back again to one.*

The Unity in Trinity (saith Justin Martyr) *and the Trinity in Unity, is understood to be so: but how it is, neither will I advise others curiously to search, nor can I satisfie myself.*

Wha

Whatsoever thou sayst of that God (saith Tertullian) *who is one in essence, and three in persons; thou dost rather declare some one force and vertue of his, then Himself: for, what beseeming him canst thou either think or say of him, who is infinitely beyond whatsoever thou canst think or say?*

I have been the larger on this Subject, because it is the *foundation* of a Christians faith, hope, peace, and consolation; and because there are many at this day, of able parts, smoothe language, and unspotted conversations, who deny the *eternal Deity* of the *Son* of God, and his *consubstantiality* with the Father: In which errour if they live and die, poor creatures! they are lost for ever; forasmuch as there is no coming to, nor reconciliation with God, but by him who is God blessed for ever, *Rom.* 9. 5.

Our *dear* Lord Jesus will one day plead his own cause with a *witness*, when the greatest Disputers of this world shall not be able to open their mouthes against him. In the mean while, I thought it my duty to speak something for the *honour* of my Lord and Saviour, who hath done and suffered great things for my *soul*. I have contracted as much as well I could, in a little room. Those that desire to look into more large and learned *Tracts* on this subject, may do well to peruse M. *Owen's Vindiciæ Evangelicæ*, against *Biddle*; and *Nicolaus Arnoldus Religio Socin. Refuta.* lately published.

Thus much of the first *Doctrine*.

Let us now proceed further in the opening of this *Verse*.

[*Thy Throne, O God, is for ever and ever.*]

The Spirit of God describes the Kingdom of Christ by two *properties*: one of them is *perpetuity*, or everlastingness. [*Thy throne, O God, is for ever and ever.*] A *throne* signifies Princely, Judicial Majestie, Power and Soveraignty. In a Kingdom there are four things: A King, Subjects, Laws, and Authority. The Throne is an emblème of the last. So here. *Of the perpetuity of Christ's Throne.*

The *Jews* and *Arrians* (that they might every way oppose the Godhead of Christ) would have the words read thus: *God is thy throne*, or seat, *O Christ, for ever and ever*:

ever: As if this word *God* should be read in the Nominative, and not in the Vocative Case. But this is but meer evasion: for both the *Septuagint* (whom the Apostle follows) render it in the Vocative ὁ Θεὸς, as applying it to the *Messiah*; And besides, the former reading is quite contrary to the use of Scripture: for though we finde that heaven, earth and angels are said to be the *Throne* or seat of God, yet God is never said to be the throne or seat of man.

Christ may be considered either as the *Lord of glory*, or as a glorified man: In which respects, he hath a twofold *Throne* ascribed to him. (1.) One, as he is God, *Dan.* 9,10. *Rev.*5.1. *Rev.*20.11. *Rev.*22.1. (2.) Another, as he is man exalted and glorified. No meer creature sits with Christ on the former, but the Saints shall sit with him on the latter. *Know ye not that the Saints shall judge the world?* 1 Cor.6.2. *To them that overcome, will I grant to sit with me on my throne, even as I overcome, and am set down with my Father on his throne.* Rev.2.26,27. *Rev.*3.21. This is that which the Lord will bring forth, as the issue and *result* of those shakings and revolutions which are and shall be in the nations of the world. *Dan.*7.22,26.

From the words we may observe,

II. Observ. [*Christ's Kingdom is everlasting.*

That the Kingdom of Christ is an everlasting Kingdom.

The words translated [*for ever*] do not in Scripture so precisely import absolute eternity, but that sometimes they are taken *periodically*, for an age, or a long time; as till the year of *Jubilee*, or till the coming of *Christ* in the flesh. But it is observed, that in the *text* there are two words; *Gnolam*, and *Gnad*: and this latter word, *Gnolam* being added *, signifies in Scripture absolute *eternity*, Psal.10.16. which the Greeks express thus: εἰς τὸν αἰῶνα τοῦ αἰῶνος.

* *Hebr.* in æternum & ultra: *quæ phrasi significari solet æternitas interminabilis & absoluta.*

Though *David* and *Solomons* Throne was not everlasting in the letter and Type; yet in the *Antitype*, or thing signified, it was. The Lord hath promised that *David's* posterity shall *endure* as long as the Sun and Moon endureth, *Psal.* 89.29. This is verified in Christ, whose Kingdom and *Throne* is both universal and eternal. The Lord hath sworn to *David*, to make him King of *Israel*, and to *set of his issue on his throne for ever*, 2 Sam.3.9. Psal.13.

11. this is also fulfilled in Christ, who was *David*'s son according to the *flesh*, and his Lord and Father according to the *spirit*. *Of the increase of his government there shall be no end*, Isa. 9. 6. His Kingdom is an everlasting Kingdom, a Kingdom thorowout all ages, *Psal.* 145. 13. a Kingdom that shall overtop all other kingdoms. *Isai.* 2. 2, 11. *Dan.* 2. 45. *Mic.* 4. 2. *He shall reign over the house of Jacob, and of his Kingdom there shall be no end*, Luk. 1. 33. Hence the mercies of this Kingdom are called the *sure mercies* of *David*; and the Covenant made with the house of *David*, a sure, well-ordered, *everlasting Covenant*. *Isai.* 55. 3, 4. 2 *Sam.* 23. 5.

As for the *four* great *Monarchies* of the world, especially the fourth or *Romane* Monarchy, *Dan.* 2. 42. with the toes and branches thereof, *viz.* those Kings and Countries now under the *Turkish* and *Papal* power; they have indeed, and do still with much cruelty act their parts against Christ and his Lambs: but the *little Stone* shall smite and break them in pieces; and this little Stone, namely, the Kingdom of Christ, (which is so much despised at this day) shall become a great *mountain*, and cover the face of the earth.

1. Behold therefore the folly and madness of the bloody *Papists* and other Persecutors, who make deep and long furrows on the backs of the Saints, *Psal.* 129. 3. as if they were still in hope to swallow up this *Interest*, notwithstanding the late glorious appearances of God in vindication thereof. Poor souls! they do but delude themselves; their Kingdom and Power is giving up the ghost: Christ and his interest will eat up all other interests. This *King* will be last on the Stage, and will reign till all his enemies be made his footstool, 1 *Cor.* 15. 25. 1 Use.

2. Is Christ's Kingdom durable and everlasting? Let us therefore, when we see the Kingdoms and Governments of the world *shaken*, yea, broken and overturned one after another, look and long after this Kingdom that cannot be shaken, *Heb.* 12. 28. The mutability and uncertainty of all outward Forms, should make us highly prize the immutability and perpetuity of *Christs Kingdom*: no true rest, till we come to this. 2 Use.

3. Again, let us patiently and meekly *wait* in Gods own 3 Use.

own way, for the spreading and growth of this *Kingdom* which though at first it be but like a grain of *mustard seed*, scarce discernable; yet afterward it becometh a great tree, *Matth.* 13. 31. This Kingdom will grow greater and greater, till it become a huge mountain. Nor is it onely inward in the heart, (and so peculiar to Gods elect in whose hearts he sets up his spiritual Kingdom) but it is also outward in the world. The Kingdoms of this world, in their outward and *Civil administrations*, shall be governed by Christ, *Rev.* 11. 15. In the days of the fourth Kingdom, saith *Daniel*, Chap. 2. 44. the God of heaven will set up his Kingdom: this is the *little Stone* cut out without hands; which shall at length, when the toes or last part of the *Image* is destroyed, cover the whole earth.

Quær. How then are we to consider the Kingdom of the Stone?

A twofold state of Chr. Kingdom in this world.

Answ. There is a twofold state or consideration of this *Kingdom*?

1. It is a *Stone* cut out of a *mountain* without hands, scarce visible, as yet the fourth *Monarchy* standing on his feet, or at least on his toes. Those that are with and for Christ, are but a very little *remnant*, a few faithful chosen ones. *Ephraim compasseth God about with lyes, and Israel with deceit: but Judah ruleth with God, and is faithful among the Saints*, Hos. 11. 12.

2. The other *state* of Christs Kingdom (which we wait for) shall be, when the *Stone* (having smote the *Image* on his feet and toes, and so utterly destroyed him) grows up to be a great *Mountain*, and fills the whole earth. The former is called (by a learned man) *Regnum Lapidis*, the Kingdom of the Stone, which is yet the state of Christs Kingdom; the later, *Regnum Montis*, or the Kingdom of the Mountain. The Interval between these two, from the first hewing out of the *Stone*, until it become a great Mountain, is the subject-matter of the *Apocalyptical* visions.

Mede *Diat. par.* 4. *pag.* 361, 393.

Thus much of the first property of Christs Kingdom.

The second followeth, *i. e. Righteousness*, or *Equity*.

[*The Scepter of thy kingdom is a right*, or, *a strait scepter.*] Or thus: It is a just & equitable Scepter or Government, a Scepter of righteousness, as the Apostle expresseth it, *Heb.* 1.8. (which some render ῥάβδος εὐθύτητος, the rod of righteousness.) The *Scepter* is an Ensigne of Power and Majestie of government, *Amos* 1.5. and the rod or staff was anciently used, to signifie the same. This declares the nature and quality of the *Government* and administrations of Christs Kingdom, which is the *habitation of justice and equity, the mountain of holinesse*, Jer. 31.23. The Scepter wherebythis King doth gather and govern his subjects, is the Word or *Gospel* of the Kingdom, which is a Rod of Equity.

The Jews refer this onely to *Solomons* Scepter: nay, there are some that apply it to *Ahasuerus*, but very absurdly. Doubtless there is no government in the world so justly and rightly administred, but that it is accompanied with much injustice. *Solomons Scepter* was not righteous in all things, nor his fathers before him: but Christ's Scepter is a perfect Scepter of *righteousnesse*: *Justice and judgement are the habitation of his throne*, Psal. 89.14. Psal. 97.2. He puts on righteousness as a brestplate: *Righteousnesse is the girdle of his loyns, and faithfulnesse the girdle of his reins*, Isai. 59.17. Isai. 11.5.

Græce, Virga rectitudinis; *id est, justitiæ de Virga Regia Sermo est, quæ Sceptrum vocat. & Regiæ potestatis est Insigne.*

Hence we may observe,

That however the Princes of this world do or may oppresse their subjects, and lay heavie yokes and burthens upon them; yet Christs Government is a just and equitable government; and all the administrations of his Kingdom are righteous.

III Observ *Christs government is righteous and equitable.*

Consider Christ in all his *Relations*, and he is just in them all; righteous in whatsoever he undertaketh.

1 He is a *just King*, administring all things in his kingdom righteously: Behold, a King shall *reign in righteousnesse*, Isai. 32.1. His Scepter shall not nor cannot be wrested to the fulfilling mens of mens lusts and humours, as other Scepters are; which at length proves the ruine of them.

1. *Christ is a righteous King.*

2 Christ is a *just Judge*, who accepts no mans person,

2. *A righteous Judge.*

but is impartial in administring justice: *He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth*, Isai. 11.3,4. Be wise, O ye Judges, and learn of Christ to be impartial in, and to hasten the administration of justice: for so doth he, *Isai.16.5.*

3. *A righteous Lord.*

3 He is a *righteous Lord*, who in his Soveraignty dispenseth his gifts rightly, without doing wrong to any: and where there is no wrong done, there is no injustice. *Shall not the Judge of all the earth do right?* Gen.18.25. To whom doth this Lord owe any thing? and he will pay it: or, *who hath first given to him? and it shall be recompensed to him again*, Rom.11.35. The nature and will of this Lord, is the rule of all righteousness: and he can do that justly, which if a meer man should do, would be unjust: for he is not tyed to Laws, or under a superiour to command him, as man is. May he not do with his own what he pleaseth? hath not he an absolute Soveraignty over all things? who should control him? *Rom.9.20,21.*

4. *A righteous Husband.*

4 He is a *righteous Husband*, just and faithful in his whole carriage to his Spouse, from first to last: she can *set to her seal, that he is true and righteous*, Joh.3.33. The wife is the weaker vessel, and should be tenderly and kindly used. Other husbands are churlish, and fail in performing their relative duties to their yoke-fellows; but Christ is and ever will be loving and faithful to his spouse, and will lay no more upon her then he will enable her to bear.

5. *A righteous Advocate.*

5 Christ is a *righteous Advocate*, 1 Joh. 2. 1. who can carry the *Suit* for us by a righteous *Plea* in a Court of justice, without the least deceit or underhand-dealing; having fully satisfied divine justice, and payed the utmost price of our redemption: it is now *just* with God to forgive us our sins, 1 *Joh.*1.9. and to put us in possession of life eternal.

The righteousness and equitie of Chr. Kingdom further demonstrated.

Quer. But how and wherein is the equity and righteousness of the scepter of Christ further demonstrated?

1 Demonst.

Answ. 1 *First*, from his *personal* righteousness; he being the Lord that loveth righteousness, *Psal.*11.7. *the sun of righteousness*, Mal.4.2. the true *Melchizedek*, or *King of righteousness*, Heb. 7. 2. *Righteousness and peace meet in him*,

him, Psal.85.10. Righteousness is his nature, and therefore he cannot do an unrighteous act. When he was incarnate, then did *righteousness* look down from heaven, *Psal.*85.11. Christ being God, his righteousness may be considered two ways:

1. His *universal* righteousness, which is the purity of his *nature* and essence absolutely considered, *Psal.* 5.4. 1 *Joh.*1.5.

2. His *particular* righteousness, considered in his *relations* to, and dealings with the creature. In both respects, his scepter is a righteous scepter.

Secondly, Another *Demonstration* is taken from the righteousness which Christ communicates to his people, being *the Lord our righteousness*, Jer.23.6. 2 Demonst

1. Whereas none of us are righteous by nature, no not one, *Rom.*3.10. Christ by his righteousness hath presented us *perfectly righteous* before God his Father, *Rom.* 5.19. *Col.*1. 22. We are *compleat*, and without spot, in him, who is made righteousness unto us, *Col.*2.10. 1 *Cor.* 1.30. And that we might be made *righteous*, he was voluntarily made *sin*, and a *curse* for us, 2 *Cor.*5.21. *Gal.*3.13 such was the great love which he had to righteousness. Whether the righteous Lord punisheth sin by necessity of nature, or might not in his absolute soveraignty have remitted sin without satisfaction; we need not now dispute, since it is revealed in the Scriptures, that he will not pardon the least sin without satisfaction; having already *constituted* this Rule, for the vindication of his relative justice, and the salvation of his elect. 1. *Christ communicates righteousness to us, for our justification*

Again, Christ frames his people by his Spirit to a *righteous* and holy disposition and conversation: this naturally flows from *imputed righteousness*, which is not an empty imaginary thing, but real and operative: for if the tree be good, the fruit will also be good, *Mat.*7.17. The Saints are made conformable to Christ, there being a resemblance between them, as between head and members: As he worketh righteousness, so do they, though not in the same measure: *He that is born of God, and doth righteousness, is righteous, as he is righteous*, 1 Joh.3.7. The Lord leads his people in *paths of righteousness*, Psal. 23.3. both inwardly inclining their hearts, and also conforming their outward actions to his rules and precepts. 2. *For sanctification.*

Through faith, the Saints *wrought righteousness*, Heb. 11.33.

5. *Christ governs his people by righteous laws.*

3. He governs his people by *righteous Laws*, which the *Isles* shall wait for, *Isa.*42.4. The *Law of truth* (for herein *Phinehas* was but his type) *is in his mouth, and iniquity is not found in his lips*, Mal.2.5,6. It is a *Royal Law*, a Law of liberty to his people, *Jam.*1.25. *Jam.*2.8. because the Lord puts it into them, and *transforms* and moulds their hearts into it, *Heb.*8.10. 2 *Cor.*3.18.

4. He gives his people faith to lay hold on his *righteousness*, Phil.1.29. Heb.12.2. whereby they obtain *witness* that they are *righteous* as he is righteous, *Heb.*11.4. and so their consciences are made good, pure and peaceable, *Heb.*9.14. Christ being first King of *righteousness*, and then King of *peace*, Heb.7.2. Well may that righteousness satisfie conscience, which hath fully satisfied divine justice. If our hearts condemn or acquit us, God is greater then our hearts, 1 *Ioh.*3.20.

3 Demonst.

Thirdly, Christ is righteous in all his administrations both towards the world and his Church, even in those *providences* that are most contrary to humane Reason and wisdom: as namely, that the *Gospel* (both in respect of outward Dispensation, and inward effectual Operation) should be sent unto a people more wicked, and be with held from a people more moral and ingenuous, who make a better improvement of their natures: That evil men should prosper in a wicked course, and the godly be oppressed in doing righteous things, *Eccl.*8.14. yet still the Lord is *righteous* in *all his ways, and holy in all his works*, Psal.145.17. Rev.15.3. Though we poor creatures are so short-sighted, that we cannot see from the beginning to the end thereof, *Eccl.*3.11. This King judgeth and maketh war in righteousness, having no quarrel but what is just: he will *in righteousness judge the Whore, and avenge the blood of his Saints*, Rev.16.5,6,17. Rev.19.11. Psal.72.2.

4 Demonst.

Fourthly, His righteousness appeareth in keeping his word, and performing all his promises and engagements, *Isai.* 30. 18. *Christ who was preached among you by me*, (saith the Apostle) *was not yea and nay, but in him was yea: for all the promises of God in him are yea and amen*, 2 Cor. 1. 19, 20. To speak properly, the Lord is not a debtor

debtor to us; yet having freely and of his own accord made us a promise, he stands obliged to himself, in regard of his justice, truth, and faithfulness, *Heb.* 6. 18. and therefore must and will perform what he hath promised*.

* *Debitorem se fecit Deus non accipiendo, sed promittendo*

Fifibly, Christ is righteous in distributing *rewards* both to the Godly, (whom he ruleth with a golden Scepter) and to the wicked, (whom he subdueth with an iron Mace.) This King will not nor cannot abuse his power, to do wrong to any; but he will do right to all: *Gen.* 18.25. 2 Tim. 4.8. Rom. 2.6,7,8, &c. Heb. 6.10. 2 Thess. 1.6,7. The Lord declareth his justice, not onely in the just *condemnation* of the wicked, but also in the justification of the godly, and rewarding them with eternal life, *Rom.* 3. 8,26. 1 Joh. 1,9. Psal. 85.10. Not that there is a true *commutative* justice between God and the Saints, as if heaven were properly a reward of, & due in strict justice to their obedience: no humble Christian dares challenge heaven upon this account; but in regard of Gods promise, and Christs satisfaction. It is just with God to reward the Saints with life eternal; and he will do it: otherwise he should not be faithful to himself. 5 Demonst.

In a word, Christ is righteous in his Natures, Offices, Relations, and in all his Operations, for, in, and by his people: therefore well may it be said, That his Scepter is a Scepter of righteousness or equity; for he administers justice with *equity* and *mercy*, not dealing with his people according to the rigour of the Law. *If thou, Lord, shouldst mark what is amiss, who could stand before thee?* But there is mercy and propitiation with thee, that thou mayst be feared, *Psal.* 130. 3, 4. In some cases, that saying is true: *Summum jus, summa injuria:* The rigour and extremity of the Law, is the greatest injury: But here is a King that is propitious, and administers judgement with equity, and *tempers* justice with mercy.

Is Christs *Scepter* a righteous and equitable Scepter? O then lay down thine arms, and come in, thou *rebellious* sinner. As the *Persian* Monarch held out his Scepter to *Esther*, upon which she drew neer, *Esth.* 5.2. so Christ doth yet hold forth his golden Scepter in the ministery of the Gospel. Draw neer therefore, thou poor sinner, 1 Use.

and come under this Scepter, which is a gracious Scepter, a Scepter of righteousness. *Justice* indeed seems to be a harsh word to a wounded soul; and so *Luther* himself in his agony did apprehend it: O but it is a most comfortable word, in that sense wherein it is alleadged by the *Apostle*, Rom.3.25. and therefore (as * *Musculus* observes) that word which signifies *goodness*, is rendered by the *Septuagint* justice or *righteousness*. The Lord Jesus will send forth judgement unto *victory*.

* *Com. loc. cap. de justit. Dei.*

Use 2. 2. Is our Lord and King righteous in all his administrations? Be *silent* then, *O flesh, before the Lord*, Zech. 2.13. under the sharpest and saddest dispensations, whether towards the Church in general, or our selves in particular. When the Lord seems to write bitter things against his people, and his providences seem to cross his promises and prophecies; in this case, we are to hold our peace, *Lev.10.3. The ways of the Lord are unsearchable, and past finding out*, Rom. 11. 33. As for our parts, we are so shallow and unskilful, that we cannot lay together the several pieces and passages of Divine Providence: which if we could do, they would appear to be exceeding beautiful and harmonious. *Here is a wheel in the midst of a wheel*, Ezek.1.16. If we look on a Watch or Clock when it is taken asunder, there seems to be much disorder and confusion in it: but let the *Artist* put the several pieces together in order, and it is full of beauty. That which we cannot comprehend of God, we are to admire. 'Twas an excellent saying of one: * *He that in Gods works cannot finde a reason of them, may easily finde in his own weakness, a reason why he cannot finde a reason.*

* *Qui in factis Dei rationem non invenit, in infirmitate sua invenit cur rationem non inveniat.*

3 Use. 3. Lastly, Let us cry mightily to God, that the Kingdom of Christ may come in great power, righteousness and glory, upon the nations. When the Spirit is poured out from on high, then shall judgement dwell in the wilderness, and righteousness in the fruitful field, *Isa.32.15,16,17.* Till then, one party will successively supplant and pull down another, that they may set up themselves. Till then, the land will mourn for want of justice, and iniquity will abound: pride, covetousness, ambition, oppression, self-love, and the like corruptions, will bear sway, and that under several Forms, till the Lord give a spirit of justice and self-denial, and exalt his

own Kingdome; Then shall we discern between the righteous and the wicked, between him that serveth God, and him that serveth him not, *Mal.* 3. 18.

Vers. 7. ***Thou lovest righteousness and hatest wickedness: Therefore God thy God hath anointed thee with the oyle of gladness above thy fellows.***

These words are *exegetically* added to the former, as also in *Heb.* 1. 8, 9. for therefore Christs Scepter is a righteous Scepter, because he doth faithfully administer Justice in his Kingdome, in protecting the righteous, and destroying the wicked, and that in love to righteousness and hatred of iniquity. *The Lord preserveth the faithful, and plentifully rewardeth the proud doer*, Psal. 31. 23.

Justice and wickedness (which are here put in the *abstract*, some interpret in the *concrete* for just and wicked men: it being the property of a *just* King to defend the one, to punish the other; to love the one, and to hate the other: But there is more *emphasis* in the words, as they are here rendered in the *abstract*, Intimating that Christ is both righteous in himself, and the Author and giver of righteousness to others *. Christs Scepter is a right Scepter, because he is a righteous King: Righteousness it self, loving righteousness, and abhorring all iniquity: which two are necessarily joyned together.

We see then that the words contain both the *positive* and *negative* part of sanctification.

1. A cordial love of, and adherence to righteousness and holyness.

2. A hatred and abnegation of all sin and wickedness: Both are here ascribed unto Christ, who loves all and every part of righteousness, whose life and actions were perfectly *commensurable* to the rule of righteousness, and who is of *purer eyes then to behold iniquity*, Hab. 1. 13.

Hence *observe*,

That righteousness and holyness are so natural and essential to Christ, that he cannot but love righteousness and hate iniquity.

* *Non carere videtur mysterio quod abstracta posuit non concreta: peculiare enim illud Christo regi est, ita diligere justitiam, ut nobis etiam ipsius justitiæ Author atq; largitor sit; & ita odisse iniquitatem, ut nos merito ac virtute sua ab omni iniquitate manducos sanctificet.*

1. Observ. *It is natural to Christ to love righteousness and hate sin.*

Wickedness cannot dwell with him, neither shall iniquity come nigh his throne, *Psal.* 94. 20. Christ is that *just* and *holy one*, Act. 3. 14. Act. 22. 14. of whom *Pilates* Wife was warned in a dream, *Math.* 27. 29. and concerning whom the World shall be one day convinced, that He is holy and righteous, *Joh.* 16. 8. and that

1. In his *conception* and Birth, being born without sin, a Lamb without spote or blemish, shaddowed forth under the Law: such a high Priest became us, *Heb.* 7. 26, 27.

2. In the whole *course* of his life and actions, he *fulfilled all righteousness*, Matth. 3. 15. Heb. 4. 15. Joh. 14. 30. No guile was found in his mouth: and it was necessary it should be so, That he might communicate *righteousness* unto us, and work righteousness in us: had he been blemished in the least, he could not have presented us holy and *unblameable* before God, *Col.* 1. 22.

Object. Yea, but seeing Christ was made of a Woman, *Gal.* 4. 4. he must needs descend from the first *Adam*, and therefore could not be perfectly righteous and without sin.

Ans. Doubtless all those that come of *Adam* by natural generation, are Sinners; being generated of the nature of man, they receive the sin and corruption of that nature: and so indeed should Christ have done, if he had descended from *Adam* by natural generation: But the humanity of Christ was framed without natural generation, by the extraordinary operation of the Holy Ghost.

For, though the flesh of Christ was made of the substance of the Woman, yet he was not begotten by man, and therefore did not receive the corruption of the nature of man, the womb of the blessed Virgin being above nature sanctified, and overshaddowed by the Holy Ghost.

Christ is a just person, according to a fourfold definition of Justice.

However men shall *define* Justice or righteousness, it will plainly appear that Christ is a just person, a lover of Justice, and hater of iniquity.

1. If we do with the *Philosopher*, derive the word Justice from *Δίκα*, which signifies the dividing of a thing into two equal parts or portions, for so a righteous man doth, giving to each their due and just portion; which is called *distributive*

Arist. Eth. lib. 5. cap. 7.

distributive Justice; Surely this belongs unto Christ, who gives to every man his due portion; to *Cæsar* what is due to him; to the Pharisees what is due to them; and to his own Children what is their due by promise.

2. If with the *Latines*, we derive the word Justice from *Jus* signifying Law or Right, and so repute him a *just man*, who observeth the precepts of a just Law, or who commandeth them to be observed; We may well conclude that Christ is *just*, and a lover of Justice: for who is so conformable to the holy Law of God, as he? Who hath more right to us and over us? Who hath more authority to command us then he? Who commands things more just and equal then he, who is the just Law-giver and Law-fulfiller?

3. If we take *justice* in that sense that some take it, as signifying a *confluence* of all vertues and excellencies, every vertue being contained in justice, as every sin is contained in injustice; who can lay a better claim to this Universal justice, and confluence of all vertues, then Christ can? Is not he perfectly good, Universally good and just in himself, and communicative of goodness and justice to others? all vertues, all excellencies do concentre in him.

4. If we take *righteousness* for truth and *fidelity*, in the performance of promises, as he is said to be *just man*, who is as good as his word *; and we find in Scripture, that truth or fidelity is usually joyned with *justice*, Psal. 85.10, 11. and God is said to be just and faithful in forgiving sin, 1 *Ioh.* 1. 9. We may well apply *justice* to Christ in this sense, which performeth whatsoever he hath spoken, not one Iota of his word shall faile, till all be fulfilled, *Rev.* 15.31. Let God be true, and every man a lyer. Though men violate their promises, yet Christ will not.

* *Fundamentum justitiæ est fides*, i.e. *dictorum conventorumq; constantia & veritas. Tully.*

Thus it appeareth that Christ *loveth* righteousness, and *hateth* iniquity: yea he loveth righteousness, for righteousness sake; he loveth all persons and things that are righteous: himself being the righteous God, as well as a just-man.

1. *Quest.* Wherein doth it appear, that Christ loveth righteous and holy persons?

Answ.

*Answ.*1. The Scripture tells us, that righteous persons are the *object* of the Lords delight, and complacency, 1 *Joh.*1.6,7. He knoweth the ways of the righteous, so as to approve thereof, *Psal.* 1. 6. his eye is always upon them for good, and not for evil, *Psal.* 34. 15. 1 *Pet.* 1. 12.

2. He manifests himself unto them: the secret of *the Lord is with the righteous*, and they shall know his Counsels: the things which other eyes have not seen, nor other ears have not heard, are revealed unto them, *Prov.*3.32. 1 *Cor.*2.9,10.

3. He levels and makes their way plain, and easie unto them, *Isai.* 26. 7. *Prov.* 15. 19. They have light whilst others in darkness. *Light is sown for the righteous, and gladness for the upright in heart*, Psal. 97. 11, 12. Hence it is that the righteous are as bold as a lion, *Prov.* 28. 1.

4. Such are peculiarly own'd, and protected by the Lord, 2 *Pet.* 2. 8. *Prov.*11.8. *The righteous is more excellent then his neighbour*, Prov. 12. 26. and therefore the wicked are given as a ransome, that the righteous may be preserved, *Prov.*21.18. Isai.41 2.

5. The Lord extendeth his blessing to their posterity, *Prov.* 11. 22. He *blesseth the habitation* of *the just ones*; Salvation is in their Tabernacles, *Prov.* 33. 3. *Psal.* 118. 15.

6. It shall go well with the righteous in the last day, *Isai.* 3. 10. *Eccl.* 8.12. *Isai.*24.16. *Matth.*13.43. *Matth.* 25.46. The Lord Jesus will gather them, as a shepherd gathereth his flock, or as a Jeweller gathereth his Jewels, whereof he will not lose the least dust, *Mal.* 3. 17. He *that walketh uprightly, and worketh righteousness, shall abide in thy Tabernacle, and dwell in thy holy Hill*, Psal.15.2,3.

2. *Quest.* How doth it appear that Christ hateth iniquity, yea all iniquity?

Answ. In 5. particulars.

1. 'Tis that only, which the Lord (as a just judge) will punish to eternity: nothing properly is the object of his hatred, but sin and wickedness.

2. Though Christ assumed the nature of man, yet it was without the sin of man, *Heb.*4.15.

3. That

3. That he might abolish the sins of the elect, he himself endured the pains of Hell for them: Crying out, *My God, my God, why hast thou forsaken me?* Matth. 27. 46. and upon this accompt was made sin, and a curse for us, 2 Cor. 5. 21. *Gal.* 3. 13.

4. Christ will not have Communion with us, till our sins be non-imputed, and his righteousness imputed to us: Justification by God, precedeth Communion with God: Sanctification flows as an effect from imputed righteousness.

5. He will never leave, till he have wholly purged out of his own people, the remainders of sin and corruption, and made them perfectly holy as he is holy.

Object. Yea, but Christ was reckon'd among Transgressors, *Isai.* 53. 6. and *Luther* was bold to say, that he was the greatest sinner in the World.

Answ. The meaning is not, that Christ was inherently a sinner; for then he could not have delivered us from sin; But our sins were imputed to him, as our surety. The Lord made to meet on him the iniquities of us all, *Isai.* 53. 6. and herein the *Scape-Goat* (which did bear the sins of the people, *Levit.* 16. 21, 22.) was a lively type of Christ; all our iniquities being layed upon his score, he was arrested by God, as the debtor, and shut up in prison, and we for whom he undertook, are set at liberty: yet so, as we must still acknowledge, that he was without the least Tincture of sin in his own person, and we have still the remainders of the old man in us.

1 Use. Is righteousness so natural and essential to Christ, that he cannot but love and work righteousness? Then although the *Army* and followers of the Lamb, *Rev.* 19. 19. should by his appointment dash the Brats of *Babylon* against the Walls, *Psa.* 139. 19. and wade up to the Horses Bridles in the *Blood* of the Antichristian party, (for so they shall do at the destruction of *Rome*, Rev. 14. 20.) yet still it is our duty to sing the *song* of the Lamb, saying; *Great and marveilous are thy works, Lord God Almighty: just and true are thy ways thou King of Saints*, Rev. 15. 3. Well may we question our own *apprehensions*, (which are

subject

subject to errors and mistakes,) But for the works and administrations of Christ, there is not the least cruelty or injustice in them; nothing can flow from this pure fountain, but pure streams. *Thou lovest righteousness, and hate iniquity.*

2 Use. Be exhorted, ye Magistrates and Rulers, to imitate Christ, and to learn of him; *Magistrates* especially, ought to love righteousness and administer Justice, in love to Justice: for whatsoever is not done for righteousness sake (though materially good) but for faction, applause and other carnal ends, is not true Justice; and as Magistrates should love righteousness, so they should hate iniquity with a deadly hatred, and fly from the very appearance of oppression, ambition, partiality, injustice, bribery, &c. Let them learn of Christ, who delayeth not but *hasteneth* Justice, *Isai.* 16. 5. Why should there be any complaining in our streets, for the want and delay of Justice? When the oppressed *Woman* petitioned the *Roman Emperour* for Justice, and he answered her, that he was not at leisure; she replyed excellently, *That then he should cease to be Emperour.*

Magistrates and *Judges* are called *Gods* in Scripture, *Psal.* 82. 6. *Joh.* 10. 34, 35. as (1) In regard of their *simplicity*, (God being a pure, unmixed essence) and (2) Their mercyfulness and *Clemency*, Prov. 20. 28. and (3) Their *knowledge* and wisdome: so (4) In regard of their *love of righteousness* and Justice, and their hatred of iniquity, whereby the throne and Majesty of Government is established, *Isai.* 9. 7. *Prov.* 16. 12.

* *Cato Fabritius.* It was said of two *Roman heathens* *, that it was as easie to remove the Sun out of the Firmament, as to remove them from *Justice* and equity; and what is there not more power in grace, then in moral Philosophie? shall heathens excel Christians in justice? O let Magistrates and Governours especially delight in righteousness; he that ruleth *over men, must be just, ruling in the fear of God,* 2 Sam. 23. 3. Holiness gives God his due, and righteousness gives man his due, yea every man without exception; The judgment of *truth* will teach the Magistrate to do justice to *men* as *men*: to the wicked as well as to the Godly; and to the Godly as well as to the wicked: to them that are of a different Religion, as well as to them

that

that are of the same judgment with him.

Let all Christians improve this Doctrine, and learn to be *righteous*, as Christ is *righteous*, 1 Joh. 3. 7. It is not enough *negatively* not to be wicked, not to do unjust things: But Christians should work righteousness, in love to righteousness, *Isai.* 64. 5. *David* had respect to all Gods Commands, *Psal.* 119. 6, 128. The true *Virgin Saints* follow the *Lamb whithersoever he goeth*, Rev. 14. 4. Grace teacheth us both to avoid sin, and to abound in righteous and holy actions, *Luke* 1. 74, 75. *Tit.* 2. 12. To hate that which is evil, even as Hell it self, (as the word signifieth) to be as unwilling to sin, as to be tormented in Hell: and to cleave fast, or to be glued to that which is good, *Rom.* 12. 9. to depart from evil and to do good, *Psa.* 34. 14. It is but a *popish* slander, That the *Protestants* hold that no persons are righteous, with an inherent *justice*; but only with that which is extrinsecal and imputed: for though that which is inherent in us, is imperfect, and therefore cannot justify us at Gods tribunal; yet it is in its kind a true personal inward righteousness, *Luke* 1. 6. Of all men, the Saints are most *righteous*, both inwardly and outwardly, in heart and conversation: The love of righteousness, and hatred of wickedness, is *ingrafted* in them, and as it were *connaturalized* to them by the Spirit of God, 2 *Pet.* 1. 4. *Eph.* 2. 10. *Eph.* 4. 24. and herein they are made conformable to Christ, in whose heart the *Law* of righteousness and holiness is written, with an *indelible character*. 3 Use.

Quest. What are those *Duyes*, which this Doctrine requireth of us?

Answ. 1. *Duty*, Is to bewaile before God, that deluge of *unrighteousness* which is in the *Land*. Yet they seek me daily (saith the Lord) and *delight* to know my ways, as a Nation that did *righteousness*; But O! that men would at length loose the bands of wickedness, and let the oppressed go free, and break off every yoke: this would be *pleasing* unto the Lord, *Isai.* 58. 2. 6.

He hath shewed thee (O man) what is good, and *what doth the Lord require of thee*; *but*, to do *justly*, *and to love mercy*; *and to walk humbly with thy God?* Mic. 6. 8. Alas, none calleth for justice, none pleadeth for Truth: judgment is far from us; neither doth justice overtake us:

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We wait for light, but behold obscurity; for brightness, but we walk in darkness. Judgment is turned away backward, and justice standeth afar off: truth is fallen in the street, and equity cannot enter, *Isa.*54.4,9,14,15. And is not here matter of great lamentation, and of seeking to the Lord, that his own Arm may bring salvation, and his Righteousness break forth in these Nations? God is engaged in point of honour to appear against the crying sins and evils of the times; especially seeing there have been such high pretences for a Thorow Reformation both in the Church and Civil State. Shall we now sit down, and feather our own nests, and neglect the great work of the Lord? Surely the Lord will *visit* for this. O let us be *zealous, and repent, and do our first works.*

2 *Duty.* 2. It is our *Duty* in our places to *follow* after righteousness. Such as pursue after righteousness, (*i. e.*) as seek righteousness by faith in Christ, *Rom.*9.31,32. and continue in the constant practice of righteousness and holiness, *Prov.*21.21. shall have comfort and support in the evil day, *Isai.*51.1. *Hearken to me, ye that follow after righteousness.* 'Tis a metaphor taken from the men of the world, who pursue eagerly after earthly things, as if they could never have enough: or from Hunts-men that pursue the Stag: or Souldiers, that vigorously follow after their enemies: So should we *pursue* after righteousness.

3 *Duty.* 3. Cordially to *adhere* unto, and joyn with those in the Land, that are *righteous*, and delight most in ways of righteousness, without partiality or faction. The Lord will spare such as are righteous in the Land, and will not destroy them with the wicked, *Gen.*18.25,32. They shall be hid in his secret chambers, till his wrath have utterly consumed his enemies. If there be but ten righteous persons in a Land, men that appear for impartial justice, let them be our *companions*, now that the Lord is about to visit the nations for their unrighteousness.

4 *Duty.* 4. When we finde our selves burthened with our own *unrighteousness*, (as there is none of us that perfectly loveth righteousness and hateth iniquity) we should then rely upon, and take comfort in the *righteousness* of Christ: though we be not perfectly righteous, yet Christ is: though we were conceived in sin, and do daily sin against God; yet Christ was born, and lived, and died, without sin.

sin. Our *righteousness* is found in him; when this is declared unto us (as *Elihu* speaks) by an interpreter one of a thousand, then our *drooping spirits* are revived and comforted, *Job* 33. 23, 24, 25.

It followeth, [*Therefore God, thy God, hath anointed thee.*]

The sense is by some rendered thus: Thou loveſt righteousness, and hateſt wickedness, (*i.e.* all thy doctrine and practice have tendencie thereunto) because God hath *anointed* thee: as if this were the Cause, and the other the Effect. And so they refer it to the time of Christ's *incarnation*, when the Divinity assumed the Humanity: and it is true, that for this end Christ received the spiritual unction as he was man, that he might love righteousness, *&c.* *Isa.* 61. 1, 2. Others refer this unction of Christ to his *Baptism*, when the Spirit of the Lord came upon him. Others, to his *Exaltation*, after his passion, when he arose from the dead, and ascended into glory; whereby he was declared to be Lord and King of heaven and earth. And this seems to agree best with the scope of this *Nuptial Psalm*, which treats of the Kingly Office and Dominion of Christ; and with that of the Apostle, *Phil.* 2, where after he had spoken of the humiliation and obedience of Christ, verse 6, he subjoyns these words, verse 9: *Wherefore God also hath highly exalted him, and given him a Name above all names*: which is parallel to this text.

And therefore, though it be true, that Christ, in and by the *conjunction* of the two Natures, received the spiritual unction, that he might love righteousness, *&c.* yet here this *unction* seems rather to be given him by way of reward; and so consequently, to refer to his solemn *Inauguration* into, and *Investiture* with his Regal dignity, after his sufferings: and thus it may be interpreted, That because Christ loves righteousness, and hateth wickedness; therefore, for a reward, God hath dignified him above Angels and men, and anointed him above his fellows. Not that Christ did properly merit, or was anointed for himself, but for us; his righteousness and obedience being the meritorious cause of our spiritual anointing, joy, and glory.

I shall briefly *Analize* the words, and so come to the *Observation*.

[*God thy God*] God was the God of Christ, as he was our Surety, and undertook for us in our nature.

[*Hath anoynted thee*] (that is) not with material or corporal, but with spiritual oyle; *oyle* being taken *Synecdochically* for oyntment: And in regard of this anoynting the Lord Jesus is called in *Heb. Messiah*, and in Greek Χριστὸς the anoynted one of God.

[*Above thy fellows*] (that is) above all the Elect of God, who share in the spiritual anoynting, 1 *Joh.* 2. 27. Christ hath the *pre-eminence* above them all.

[*Therefore God thy God*] hence *Note*;

2 Observ. *God was the God of Christ in the work of Redemption. The gratious ends that God had towards us, in being the God of Christ.*

That God was the God of Christ in Covenant, as he was our Surety, and did undertake *for us. Or thus: Christ as man in the work of Redemption, was confederate with the eternal God.*

Quest. Why was God the God of Christ? and what was his gratious ends therein towards us?

Answ. 1. God was the God of Christ, that so he might be *honorably* brought off from the stage, and discharged from that debt which lay upon him as our *Surety*: The divine omnipotent power appeared in raising Christ from the grave, *Eph.* 1. 19, 20. he was declared thereby to be the *Son of God with power*, Rom. 1. 4. *Being put to death in weakness, but raised in power*, 1 Pet. 3. 18. Our Surety at his resurrection was delivered out of preson, and received an honourable discharge and acquittance from all our sins, and shall appear the second time without sin, *Heb.* 9. 18. hence he is said to rise again for our *Justification*, Rom. 4. 25. and if he were not risen, we should be yet in our sins, 1 *Cor.* 15. 17. But now none can lay any thing to the charge of Gods Elect, because Christ is risen, *Rom.* 8. 34.

2. God was the God of Christ in *Covenant*, that he might be our God in Covenant: for in his Transactions, whole Christ, head and members are to be considered, *Gal.* 3. 16. 1 *Cor.* 12. 12. the *Covenant* being first transacted with the head, (who is given for a Covenant to us, *Isai.* 42. 6.) and then with the members: with him in

reference

eference to us and for us. As God did not fail our *surety*, ut supported him in his great conflict, when out of the epths he called unto him; so neither will he fail us in me of need, *Heb.*4.16. *Heb.*13.5,6.

3. That our *faith* might be confirmed, touching the *resurrection* of our bodies: for as the mighty power of he Divine nature was exerted, and put forth in raising p Christ from the Grave, so in due time it shall be put orth in raising us; every one in his order: first the head, nd then the members. *Christ that was crucified in weakness, liveth now by the power of God, and we that are weake shall live with him by the power of God*, 2 Cor.13 4,5. *The Spirit of him that raised up Christ from the dead dwelling in us, shall also raise us*, Rom.8.11.

Object. But here Christ (who is called God in this Psalm) is said to be *anoynted* by God: which argues that he is inferior to him that anoynted him; and that though he be God, yet he is but an anoynted God.

Answ. This with other Texts of the like nature, respects not properly the *Godhead*, but the manhood of Christ: Yet in regard of the *personal* Union, that which is proper to one of the natures, is attributed to the person. Christ who was God, purchased the Church with his blood, *Acts* 20.28. yet the *Godhead* is not capable of shedding blood. As that which properly belongs to one part, (*i.e.*) the body, is often in Scripture applyed to the whole, the other part of the *Compositum*; or to the whole person, *Psal.*16-10. *Jos.*10.32. So, tis here; Christ in his being anoynted, is not to be considered only or meerly as he is *God*, but as he is Θεάνθρωπος, God-man: and it may safely be said that Christ as *Mediator*, was anoynted by God; for though Christ be God by *nature*, yet there is in him a *subordination* to God, in respect of his office as Mediator.

Let us magnify the Lord our God as the God and Father of Christ, In which respect we are blessed with all *spiritual* blessings; and accordingly, we should bless and praise him; he hath blessed us *actively* as the God and Father of Christ, and we should bless him *passively* in this relation, *Eph.* 1. 3, 17. hence it is that he becomes our God and Father in covenant: *I ascend to my God,* 1 Ques.

 and

and your God : to my Father, and to your Father, Joh. 20. 17. If God had not been the God of Christ in our behalf, and covered our head in the day of battel, he had miscarried in the great work of our *Redemption*, and we had been for ever miserable; But the *Lord made him strong for himself*, Psal. 80. 17. *and laid help on one that was mighty to save*, Psal. 89. 19. Isai. 63. 2.

2 Use. Learn to imitate Christ, who as man had a special *victorious* Faith in God in his greatest agony, *Matth.* 27. 46. These were his words : *He is near that Justifieth me; who will contend with me?* Isai. 50. 8. If he trusted God, when all the sins of the elect were at once charged upon him, *Isai.* 53. 6. Why should not we trust him in the hour of Temptation, since all our sins are translated from us upon our surety? And here let us not content our selves with a general dead faith, But improve that special Interest which we have in God, as the *God and Father* of Christ, and as our God and Father through him.

To proceed further [*God hath anoynted thee with the oyle of Gladness.*]

Here the Spirit of the Lord, (who is the Comforter, *Joh.* 14. 16.) is called the *oyle* of Gladness from the fruit or effect, because he produceth joy or Gladness, *Gal.* 5. 22.

In the legal Typical Sacrifices; sweet oyle was much used, to signifie the anoynting of the Spirit: see *Psal.* 133. 2. *Isai.* 61. 1. 1 *Joh.* 2. 20, 27. *Luk.* 4. 18. 2 *Cor.* 1. 21, 22. *Rev.* 3. 18.

Among the *Jews* also, oyle was much used at their *festivals*: Therefore after preparing of a table, it followeth, thou *anoyntest* my head with oyle, *Psal.* 23. 5. and again, Wine maketh glad the heart, Bread strengtheneth a man, and oyle maketh the countenance cheerful: hence some *learned* men are of opinion, that the oyle of Gladness spoken of here, and *Heb.* 1. 9. referrs to that which was used at *feasts*, Christ being more royally treated by his Father, and having more abundance of the oyle of the Spirit powred out upon him, then any other of the guests, nay then all of them put together.

How the Spirit resembleth oyle.

Quest. But wherein doth the Spirit of God, and the fruits thereof resemble oyle?

Answ. 1.

Answ. 1. As *Oyle* casts forth a sweet and fragrant smell, *Exod.* 30. 23, 25. so doth the *Spirit* of God (and his fruits) in those in whom he dwells, *Cant.* 1. 3. 2 *Cor.* 2. 14. *Cant.* 4. 10.

2. As *Oyle* sets a lustre on the face, and makes it to shine, *Psal.* 104. 15, so the holy unction of the *Spirit* sets a spiritual lustre upon the heart, life, and countenance of a Christian. Communion with God through the Spirit, makes the face to shine as *Moseses* did, when he had talked with God, *Exod.* 34. 29. 2 *Cor.* 3. 9, 18.

3. As *Oyle* supples, mollifies, heals, *Isa.* 1. 6. *Luke* 10. 34. so the Spirit of God mollifies the hard and Brawny heart, and heals the wounded conscience, by applying Christs blood.

4. As *Oyle* refresheth the body, and maketh the joynts nimble, so the Spirit refresheth and quickneth the soul, making it nimble in the work of God.

5. As *Oyle* cleanseth the stomack from corruption, which annoyeth it, so the Spirit through faith in Christs blood, purgeth corruption out of the heart, *Rom.* 8. 13. *Heb.* 9. 14.

6. As *Oyle* was used in consecrating, and designing men to the Kingly, Priestly, and Propheticall office; so by the Spirit of God (anoynting the elect, and bringing them into fellowship with Christ) they are made *Priests* to offer up *spiritual Sacrifices*, acceptable to God through Christ: *Prophets* to whom the secrets of the Lord are revealed; and *Kings* to reign over sin, Satan, and to subdue the Nations of the World, 1 *Pet.* 2. 5. *Psal.* 25. 14. *Matth.* 13. 11. *Psal.* 105. 15. *Rev.* 1. 5, 6. *Rev.* 2. 26. 1 *Cor.* 6. 2. *Rev.* 3. 21.

God hath *anoynted* Christ above his fellows.

Hence *Observe*;

3 Observ. *Christ as man received the unction of the Spirit.*

That Christ (in our stead, and for our good) received the unction of the holy Ghost without measure, Joh. 3. 34. *and above all his fellows and Confederates in Covenant.*

The Kings, Priests, and Prophets among the Jews, (who were anoynted, 1 *Sam.* 13. 10, 11. *Exod.* 29. 7. 1 *King.* 19. 16.) were in their unction but Types of Christ, who is the great King, Priest, and Prophet of his Church, anoynted above them all, yea and above all the

Apostles, Evangelists, Prophets, Teachers, Believers, under the new Testament ministration, (which yet is far more spiritual and glorious, then that of the old, 2 *Cor.* 3.) and therefore by way of *Emphasis*, he is called the *anointed one* of God, *Joh.* 12.15. *Luke* 1.32,33. *Acts* 3.22,23.

Christ received *Grace* out of measure. 1. *Grace* is to be found in him, as in its proper *subject*, as light is in the Sun; the humanity of Christ is the Receptacle of grace. 2. In Christ there is all *kind* of grace, and it is in him in the highest and utmost *degree*. 3. He hath power and ability, as our head, to derive Grace unto us.

Reasons why Christ received the unction of the Spirit.

Two Reasons or grounds hereof.

1. *Reas.* That he might be enabled to manage the office and work which God called him unto, specially that of his *Kingdom*, in truth and righteousness. God hath filled him with his Spirit, that he might bring forth judgment unto the *Gentiles*; yea judgment unto victory. *Isai.* 42.1,2,3,4,5,6,7. *Isai.* 49.1,2,3. *Matth.* 12.20. the Lord anoynted him to preach glad tidings to the meek, &c. *Isai.* 61.1,2,3.

2. *Reas.* That from him, as from a *Common person*, spiritual Root, or principle, the Holy Ghost with his gifts might be Communicated to us. He received gifts for men, yea *even for the Rebellious, that the Lord God might dwell with them*, Psal. 68.18. Eph. 4.8. *Of his fulness, we receive grace for grace*, Joh. 1. 16. *The first* Adam *was a living Soul*, but *the second* Adam *is a quickning Spirit*, 1 Cor. 15.45. As the stomack concocts meat, the Liver makes blood, and the head is the seat of the senses and spirits for the whole body; so is Christ in a spiritual consideration; *For our sakes he sanctified himself*, Joh. 17.19.

1 Use.

It *informs* us that Christ as man hath the *pre-eminence*, Col. 1. 18. Heb. 2. 8. his humane nature being filled with the Spirit of God, yea raised up to a *personal* Union with the Godhead; and therefore though believers have a high Spiritual Union with God through Christ; yet it is not so high as the man Christ hath with God: Not only the *essential*; but also the *personal* Union is of

high

higher nature, then that *mystical* Union which is between Christ and his Church.

Let's admire the grace and wisdom of our Father, who found out this familiar way: a way sutable to our capacities; namely, that through the *humane* nature of Christ our elder Brother, flesh of our flesh, and bone of our bone, *Eph.* 5. 30. both grace and glory might be dispensed to us. By Christ our anoynted Saviour, the Holy Ghost comes upon us. By the blood of Jesus, we *have boldness to enter into the* holyest *by a new and living way*, which he *hath Consecrated for us, through the vail, that is to say his flesh*, Heb. 10. 19, 20. In the man Christ Jesus, there is a *Treasury* and fulness, of grace and glory for us: He is the Lord *Keeper* of all our graces, the Lord *Treasurer* of all our spiritual riches: We lost our old stock by the fall of the first *Adam*, and God will not trust us any more, lest we faile him; But hath put a new stock of grace and glory for us into the hands of Christ, who is a substantial *Responsible* person, in whom are *hid all the treasures of wisdom and knowledge*, Col. 2. 3. 2 Use.

Go to Christ continually by faith, and to God through him; in whom there is the fulness of the Spirit shaddowed forth in the unction of the high Priest, on whose head *the pretious Oyle was powred out, and ran down upon his beard to the skirts of his Garment*, Psal. 133. 2. Thus it is with the spiritual unction, which Christ as our head received for us; *he is the Fountain of Gladness, which sends with his Springs to refresh our barren hearts*, Cant. 4. 15. Joh. 4. 14. Joh. 7. 37. *All our springs are in him*, Psa. 87. 7. Make use of him therefore (O my Soul:) doest thou want righteousness, wisdom, strength, peace, joy? Go to him, who is anoynted with the *Oyle* of gladness above his *fellows*. This heavenly *Elisha* doth not pour his Oyle but into empty vessels, 2 *Kings* 4. 4. Thou art not so empty as he is full. O draw out this fulness. Suck out the milk which is in these *spiritual Breasts*, Isai. 66. 11. Thou hast cause to complain of him; give him no cause to complain of thy backwardness. *You will not complain to me, that ye may have life*, Joh. 5. 40. Let us not rob Christ of the glory of his *fulness*, by aggravating the *fulness* of our sin and misery, more then the *fulness* of his grace and mercy: *sin abounds, but grace super abounds*, Rom. 5. 20.

4 *Use* Hath Christ a *fulneß* of grace? strive then to be like him, and to abound in all spiritual fruits; especially in love, humility, and meekness: Learn of him, for he is *meek* and lowly, *Matth.*11.29. When he was full of the thoughts of his own glory and exaltation, he washed his disciples feet, thereby giving us an example, *Joh.*13.15 O that there were more of this spirit among us! Gifts and knowledge increase; but alas, love decays: *the love of many waxeth cold*, Matth. 24. 12 We should indeed desire gifts, that we may edifie one another; but *love* is a more *excellent way*, 1 Cor.12.31 1 Cor.13 *Knowledge puffeth up, but love edifieth*, 1 Cor. 8. 1 O that we were filled with the spirit of *love*! Eph.5.18 O that we were rooted and grounded in love, and could *comprehend* more fully the love of Christ which *passeth knowledge*; that we might be *filled with all the fulneß of God*, Eph.3 17,18,19 Let those that have received the spiritual *anointing*, freely communicate and lay out the same for the glory of Christ: this is the way to increase their store, as in *temporals*, Eccl.11.1,2,3: so in *spirituals*; as in the *Parable*, they that employed their talents most, had most, *Matth.* 25 The most active communicative Christians, are the most receptive growing Christians. God doth abundantly communicate to them, who do abundantly communicate to others. Take heed (O my soul) lest thou shouldst want this spiritual *oil* in thy Lamp, when the *Bridegroom* appears: Christ will own none but his anointed ones: *He that hath not the Spirit of Christ, is none of his*, Rom.8.9.

Quer. But if Christ be so full of the Spirit, why is it that we are so barren and empty?

Answ. 1. Christians often grow *insensibly* in spirituals; they are so sensible of their behindments, that they consider not their attainments: the more spiritual light they have, the more ignorance and corruption they see in themselves. Light discovers darkness. The increase of the spiritual Anointing, is a great mystery. This gold lies hid under much oar, *Col.*3.3. nor doth it consist so much in the increase of gifts and abilities for prayer, discourse, *&c.* nor in raising and enlarging the affections, as in that secret downward growth in humility, self-denial, love, *&c.* which although it be not obvious to sense,

yet

yet it is to be preferred before the other.

2 Christ's *fulneß* is not improved as it should be. If a man have a good stock, and do not improve it, he will not grow rich. If the thirsty man come not to the fountain, and drink of it, (though it be near him) his thirst will not be quenched: *Isai.*55.1,2. *Matth.*11.28. *Rev.* 22.17. It is one thing to thirst and hunger after salvation, and another thing spiritually to eat and drink the flesh and blood of Christ; which if a man do not, he hath no life in him, *Joh.* 6. 53. Christ is an *universal cause*, which doth not ordinarily produce effects without the concurrence of particular causes. He can indeed work without our faith; nay, he first reveals himself to us, before we believe; and is *found of them that seek not after him*, Isa.65. 1, 2. but yet he ordinarily worketh in the believer, by drawing out and exercising his faith upon himself as the object thereof. *See Mr. Bridge on Joh.*1.16

3. Christ communicates of his *fulneß* to us according to our necessity. If our afflictions and tryals grow greater, (for as yet we have not resisted unto blood, *Heb.* 12.4.) the Lord will pour out more of the spiritual unction upon us. As our *afflictions abound, so our consolations shall much more abound*, 2 Cor.1.5. *His grace is sufficient for us*; and his strength is made perfect in our weakness, 2 *Cor.*12.8,9.

4 As in the natural *body*, the members have their several stations and offices, some are higher and more excellent then others: so it is in the body *mystical*: 1 Cor. 12. 14, 15, 16, *&c. To every one of us is given grace, according to the measure of the gift of Christ*, Eph.4.7. There is a *fulneß* in the mystical Body (the Church) which is the *fulneß* of him that *filleth all in all*, Eph.1.22. But every member hath not the same *fulneß*.

5. We shall be empty and barren in a great measure, whilst our sanctification remains imperfect; that in the sense thereof we may be abased, and glory onely in Christs *fulneß*. 1 Cor.1.30. Gal.6.14. Jer.9.23,24. *If a man thinketh himself to be something when he is nothing, he deceiveth himself*, Gal.6.3. *God will hide pride from us*, Job 33.17. We must be beholden to grace for all; not that which is inherent in us, but that which is in Christ for us. By the grace of God (saith the Apostle) I am what I am.

I laboured more abundantly then all the Apostles, yet not I, but the *grace of God that was with me*, 1 Cor. 15. 10. *I live; yet not I, but Christ liveth in me*, Gal. 2. 20. We must be at a losse in our selves, that we may be found in Christ, *Phil.* 3. 8. Hence it was, that a blessed man * said, *That he gained more by his infirmities, then by his graces and inlargements*; and the Apostle would rather *glory in his infirmities, then in his raptures*, 2 Cor. 12. 9.

* *Mr.* Fox.

It remains now that I should speak a little to the last words of this *verse*, [*above thy fellows*,] (that is) above all the Elect, which are his *Brethren*, *Heb.* 2. 11, 12.

Christ being the first-born, or eldest Brother in the family; on whom the greatest blessing and portion is conferred, *Rom.* 8. 29. *Col.* 1. 15. And yet the Saints share with him in the *spiritual unction*: Whence *Observe*,

That all true believers are Christs fellows.

4. Observ: *The Saints are Christs fellows.*

Christ is Gods *fellow* in respect of the Divine nature: *Awake O sword, against him that is my fellow* (saith the Lord of Hosts,) *Zach.* 13. 7. *Phil.* 2. 6. and the Saints are his *fellows* as he is man: Members of his body, *Eph.* 5. 30. heirs, yea *joynt heirs* with him, *Rom.* 8. 17. being *anoynted* with the same spirit (though not in the same measure) having the *sameness* of Union and glory with Christ as man, for *quality*, though not for *quantity*. The *Glory* which the Father gave him, he hath given them, that they may be *one*, as the Father and he are one, *Joh.* 17. 21, 22, 23. As *he is, so are we in this world*, 1 *Joh.* 4. 17. he as the head, and we as the members, making up one Body or Christ *mystical*, 1 Cor. 12. 12. He as the *Vine*, we as the *Branches*, Joh. 15. 5. making up one spiritual *Tree*; He as the *foundation*, we as the *building*, 1 Cor. 3. 9, 10, 11. making up one spiritual *House* or Temple to the Lord, *Eph.* 2. 20, 21, 22.

1 Use.

Let men take heed how they *offend* the anoynted ones of the Lord; the *fellows* of Christ. *Touch them not* (so as to grieve them) you had better let them alone, *Psal.* 105. 14, 15. *he that offendeth one of those little ones, it were better for him that a millstone were hanged about his neck, and*

that

that he were drowned in the midst of the Sea, *Matth.* 18.6.

Behold then, and *admire* the love that God hath bestowed on his people, 1 *Joh.* 3. 1. that they should be the *fellows* of Christ, Copartners with him in spiritual *priviledges.* The World knoweth them not, as it did not know him, when he was in the World, 1 *Cor.* 2.8. Great and glorious are the Saints priviledges. Truly (saith the Apostle) our *fellowship is with the Father and with his Son Jesus Christ*, 1 Joh. 1.3. God *dwells in them*, and *they dwell in God*, 1 Joh. 4.15, 16. They have fellowship with Christ in his Unction, Death, Resurrection, Ascension, Victories, Glory; being *Crucified* with him, they shall also be *Glorified* with him, *Rom.* 8.17. If they *suffer* with him, they shall also *reign* with him, 2 *Tim.* 2.12. Being anoynted with his spirit here, They shall also be filled with his *glory* hereafter. 2 Use.

Let Christians therefore walk and act, as the *anoynted ones* of God, as those that have fellowship with him. Princes fellows live at a higher rate then other men; so should the Saints do: I speak of living spiritually, for in worldly respects Professors generally live at too high a rate, and stand too much upon their carnal outward Titles and priviledges (which they have condemned in others:) what are all these outward things, but losse and dung, being compared with Christ, and the priviledges we have by him? As he is the *anoynted* of God, so are the Saints: as the humanity of Christ is the habitation of God, so are the Saints, 2 *Cor.* 1. 20. 1 *Cor.* 6. 17, 19. *Eph.* 2. 20, 21. 3 Use.

The *righteousness* by which we are now justified, and the *Union* which we have with the Lord, is of a far higher and more transcendent nature, then that which *Adam* had; our nature is now joyned to God by the indissolvable tye of the *hypostatical* Union in the second person: and we in our *persons* are joyned to God by the *mystical* indissolvable bond of the Spirit the third person. Our Union with the Lord is so near, and so glorious, that it makes us one spirit with him. In the *hypostatical* union, the properties of the Divine nature are predicated of, and attributed to the *humane nature*; and in his *mystical* Union, there is such a *Communication* of properties, as that *Of our Union with God.*

that which is proper to Chrift the head, is attributed and communicated to his members, 2 *Cor.* 12. 12. *Jer.* 33. 16.

In this *Union*, the Saints are not only joyned to the graces and benefits which flow from Chrift, but to the *perfon* of Chrift, to Chrift himfelf, who is firft given for us and to us, and then with him all other *fpiritual* bleffings, *Rom.* 8. 32. 1 *Cor.* 3. 21, 22, 23. as the man firft gives himfelf to the woman in marriage, and then endows her with his eftate. We are *bleffed with all fpiritual bleffings in Chrift*, the anoynted one of God, *Eph.* 1. 3. Who is not firft given to us, becaufe we believe, love, &c. But therefore we perform thefe fpiritual acts, becaufe Chrift is firft given to us by the Father, and doth *unite* himfelf with us by his Spirit: And this fpirit of holy *anoynting* of God, dwelleth and abideth in the Saints, 1 *Joh.* 2. 27. not only the *gifts*, graces and fruits of the fpirit, but the *Spirit* himfelf.

'Tis proved, that not only the gifts of the Spirit, but the Spirit himfelf dwelleth in the Saints.

Queft. But how doth it appear, that not only the gifts or fruits of the Spirit of God, but the perfon of the Spirit, or the Holy Ghoft himfelf, dwelleth and abideth in every true Believer?

Anfw. It may eafily be proved out of Scripture, that the Holy Ghoft himfelf (as well as his gifts) dwelleth in the Saints, and that by divers reafons or Arguments.

1. *Reaf.* The Comforter, which proceedeth from the Father and the Son is the perfon of the Spirit, or the Holy Ghoft himfelf, (for when we fay that the Spirit himfelf dwells in us, 'tis all one as if we fhould fay, that the perfon of the Holy Ghoft dwelleth in us; for he or himfelf is a perfonal appellation or denomination:) Now the Scripture puts it out of doubt, that this Comforter, which is fent from the Father and the Son, dwelleth and abideth in the Saints, *Joh.* 14. 16, 17, 26. *Joh.* 15. 26.

2. He that preferveth the good gifts of grace, dwelleth in us, 2 *Tim.* 1. 14. this muft needs be meant of the Holy Ghoft himfelf, as diftinguifhed from his gifts; for it would be very abfurd to fay, that the good things or fpiritual gifts, which are communicated to us, are preferved

served by those spiritual gifts which dwell in us: The one denotes the root or principle, the other the effects or fruits flowing therefrom.

3. The same spirit that *raised* Christ from the Grave, dwells in us, *Rom.* 8.11. Now it was not the gifts or fruits of the Spirit, But the Holy Ghost himself that raised up Christ from the Grave.

4. God hath promised in the new *Covenant*, Ezek. 36. 29. (which promise is absolute and unconditional) that he will put his *Spirit* into the hearts of the Elect, and this Spirit shall *effectually* teach them, and cause them to *know* the Lord: Which the Spirit himself, or the *person* of the Spirit onely can do. *We have received the Spirit* (saith the Apostle) *that we might know the things that are freely given us of God*, 1 Cor. 2. 12. Not the fruits of the Spirit (or Created gifts) but the Spirit himself doth properly teach the elect, and reveale the *mysteries* of Salvation to them, *Eph.* 1.17. And this Spirit God hath put into their hearts.

5. Again, God hath given his people the Spirit of grace and adoption to dwell in them, which enables them to cry *Abba Father*, Gal. 4. 6. Rom. 8.15. To cry *Abba Father*, or to pray faithfully to God, is a fruit of and flowes from the Spirit himself: Now this same Spirit is sent into our hearts, and *sheddeth abroad the love of God in us*, Rom. 5.5.

6. The *person* of the Holy Ghost, or the *Spirit* himself, bears witness with our Spirits, *Rom.* 8.16. Here is a double *Testimony*. (1) The Testimony of the Spirit himself. (2) The Testimony of our own renewed hearts and consciences: Now, we have not only the latter, as an effect or fruit of the Spirit; but also the former, as the cause, and principle of the latter dwelling in us, and witnessing our adoption unto us. We have not only the *Testimony* of Blood and Water, *i. e.* Justification and sanctification, but of the Spirit himself, distinguished from (though consenting with) the Testimony of Water and Blood, 1 *Joh.* 5. 8.

7. The Spirit of God himself being the efficient cause of faith, love, and other Christian vertues, must needs be first given to us, and dwell in us, before these vertues or Graces can be wrought in us. The root is in the

Earth

Earth before the fruit be produced. The Holy Ghost himself is the spiritual *root* or principle, and faith, love, &c. are the fruits or products of the Spirit, *Gal.* 5. 22. and the fruits are distinguished from the *root*, both root and fruit being in the Saints. Whether love and other Graces, be in the soul as soon as faith, we need not question: Sure we are, that none of these fruits can be produced or acted, till the Spirit of God (which is the root of them) be sent into our hearts; the new Creature is not formed, till the Creator himself come, and dwell in us.

8. The Scripture abounds in the proof of this, (if we had but light and love, and humility to receive the truth.) The Spirit (saith Christ) shall be in you, and abide with you, *Joh.* 14. 16, 17. When (He) the Spirit of truth is come, He will guide you into all truth, *Joh.* 16. 13. The Saints are *the Temple* of the Holy Ghost, wherein he dwells, 1 *Cor.* 3. 16. *cap.* 6. 19. the habitation of God through the Spirit, *Eph.* 2. 22. he *that loves, dwells in God, and God in him*, 1 Joh. 4. 16.

Nor is this an old Errour (newly revived) savouring of *Montanism* or *Familism*, (as some do uncharitably brand it;) But a precious comfortable truth of God, asserted by divers eminent Godly learned men, both *Lutherans* and *Calvinists*; as *Luther* himself, *Chemnitius*, *Gerard*, *Zanchy*, *Perkins*, *Sibs*, *Bayne*, *Cotton*, *Owen*, *Bridge*, with others, whose writings being published, are not unknown to the studious judicious Reader.

Thus then it appeareth, that the *Union* which we have with God by the indwelling of the Spirit himself in us, is of a higher nature, then that which *Adam* had in the state of *innocency*, or then any hypocrite hath; hypocrites may have a kind of *Union* with God (at least with his Ordinances and Graces, partaking of some Common remote operations of the Spirit,) but they are not *one* Spirit with the Lord, as every true Believer is; Nor doth the heavenly anoynting, or the Spirit himself dwell in them (as it doth in the Saints) and therefore they wither and come to nothing.

O let us have many *serious* admiring thoughts of this glorious priviledge, and cherish the motions of that *Spirit*, which is the bond of this blessed Union.

Now

Now to prevent *mistakes* concerning this great mystery, I think it is my duty to subjoyne some considerations by way of caution.

Cautious touching the inbeing of the Spirit himself in the Saints.

1. *Caut.* The Holy Ghost, (being *Jehovah* the eternal God) doth in respect of his omnipresence, and the *immensity* of his nature and essence, fill all places and things: *Whither shall I go from thy Spirit? or whither shall I flee from thy presence?* Psal, 139.7. In him all Creatures live, and move, and have their being; and thus he dwells no more in the Saints, then in the wicked; the *essence* of God is no more in the one then in the other. The Spirit of the Lord comprehends all Creatures, in respect of the infiniteness of his *essence*, but is comprehended of none; and therefore the inbeing or indwelling of the Spirit in the Saints, is of another nature, and in a more peculiar way. They are the *Temples* of the Holy Ghost, and he vouchsafeth his gracious presence with them.

2. *Caut.* The Spirit doth not so dwell in us, as to make us *one person* with himself, or to communicate his personal propriety with us. It will not follow, that because the Spirit himself dwells in us, that therefore we are *one person* with the Spirit, or are swallowed up in the personality of the Spirit. Christs humane nature indeed, was not a *person* before it was united to the Divine nature (though he assumed the nature of man, yet not the person of man;) But all his members were *persons* before their Union, and remain so after their *Union*. The Spirit himself, though he dwell in the Saints, yet he may *unite* himself as far as he pleaseth: for this Union is not a *natural* or necessary, but a *voluntary* act: and therefore it cannot be truly said, that a Believer is Christ or the Holy Ghost; or that Christ, or the Holy Ghost is the Believer. The *Soul* is in every part of the Body; yet the body is not the soul, nor the soul the body. Our *union* with the Spirit, is not by way of *mixture* or composition, as water and wine are mingled together: This is grosse and material, our *Union* is spiritual and mystical: and though it be very near and glorious; yet the Spirit and the Believer are two distinct persons: and therefore to say, that a Believer loseth his proper life or *personality*, and is taken up into the nature and person of the Spirit of God, or of the Son of God; This were to *deify* the

the Creature, and make him equal with God: and hence indeed would follow those *blasphemous* Consequences, (which are unjustly charged on the Doctrine of some sober godly men) namely, That a Believer is perfect and without sin: that he lives the uncreated eternal life of God, and that he should be worshipped, prayed unto, &c.

3. *Caut.* That notwithstanding the Saints have a very high Union with God, and the same Spirit and *anoynting* in them that Christ hath, *Joh.* 17. 1 *Joh.* 2. 20. yet the fulness of the *Godhead* doth not dwell in them, as it doth in Christ; Nor is the same worship, honour, throne, glory due to them, which are due to Christ. This were to divide and rent the Godhead in pieces. Tis true, the Saints dwell in God, and God in them: But they are not in the Father as Christ is in the Father: For the Father, Son, and Spirit, have but one and the same infinite essence, but it cannot be said so of God and the Saints. *All the fulness of the Godhead dwells in Christ bodily*, i.e. really, and substantially, *Col.* 2. 9. But it dwells not so in the Saints. Let the Lord Jesus be for ever exalted above the Creature. 'Tis true, the Saints shall sit with Christ on his *Throne*, Rev. 3. 21. But Christ sits with his Father on his Fathers *Throne*. We shall sit with Christ on his Throne, as he is a glorified man; But he only as he is the Lord of Glory (God by nature) sits on his Fathers Throne.

4. *Caut.* The Holy *Ghost* doth not so dwell and act in the Saints, as to work immediately in them without them: Tis not the Holy Ghost himself that properly and formally believeth, repenteth, prayeth, *&c.* But *John*, *Thomas*, &c. though power to perform these spiritual acts aright, be efficiently from the Holy Ghost, yet they are the proper formal acts of the Creature. To hold that the Spirit doth *immediately* act in us, without any concurrence of ours; that we are wholly passive, and the Spirit doth all, This is in effect to charge the sins and imperfections of Believers upon the Spirit of God; for who should be charged and blamed, but he that is the sole agent? Let such blasphemy be far from us.

It was the opinion of *Lombard*, (which is taken up at this day,) That that love which is in us, is God himself; because God is called love, 1 *Joh.* 4. 16, 17. A great mistake,

stake: We must distinguish between God the *Creator* and his *Created* gifts, or those holy dispositions which he worketh in us: faith, love, &c. are Created gifts or fruits of the Spirit: see 2 *Pet.* 1. 5, 6, 7, 8. *Gal.* 5. 22, 23. *Col.* 3. 12. *Psal.* 51. 10. 2 *Tim.* 1. 7. 2 *Cor.* 4. 13. *Isai.* 11. 2.

That there are such *Created gifts*, and holy dispositions wrought in the soul, may be evinced by several *Reasons*.

That there are Created gifts or qualifications in the Saints, proved

1. Because the Scripture puts an expresse difference between the Holy Ghost and his gifts in us, 2 *Tim.* 1. 5, 6. from *vers.* 5. 'Tis plaine he speaks not only of ministerial extraordinary gifts, but of those gifts that accompany salvation.

2. If there were not *Created* gifts, but the Spirit should altogether work immediately in us, then Christ should be *united* to the *natural* and not to the *spiritual* man, to the *old* and not to the *new* man; for without spiritual dispositions there is nothing in us, but natural principles.

3. Another reason is taken from the nature of *Regeneration*: In which the substance of the soul is not Created anew, nor is the Holy Ghost Created anew; But there is a spiritual renovation of the faculties of the soul; the will, understanding, affections are renewed, *Ezek.* 36. 26, 27. *Psal.* 51. 10, 11. *Eph.* 4. 23, 24. *Eph.* 1. 18.

4. If there were no *Created gifts* in the Saints, then they should live the uncreated life of God. This would destroy the *mortality* of the soul, and the resurrection of the body. Soul and Body, and all, should be swallowed up in the *essence* of God, and then God only should be glorysied, and not man.

5. *Caut.* Although the Holy Ghost himself dwell in all the Saints, yet being a free *voluntary* agent, and not working by necessity of nature, one Believer may be said to be more spiritual then another. The Spirit may and doth work in us, when, how, and in what measure he pleaseth. As the Sun shineth, and the wind bloweth where it listeth, so doth the spirit, *Joh.* 3. 8. yet so, as that the seed of God stil remaineth in the weakest Saint, *Joh.* 3. 9. whereby he is preserved from total and finall apostacy. In some Believers, the Spirit of God worketh more powerfully and constantly then in others, and more

in

in the same persons at one time then at another. *There are diversities of gifts and operations, but it is the same Spirit that worketh all in all, & divideth to every man severally as he pleaseth*, 1 Cor. 12.4, 5, 6, 11. The indwelling of the Spirit himself in all the Saints, hinders not, but that one Saint may excell another in spiritual acts and operations.

6. *Lastly*, Though a Christian cannot distinctly declare, how and after what manner the Spirit dwelleth and operateth in him, yet he should not be offended with this truth, seeing God hath told him in his word that it is so. The indwelling notions and operations of the Holy Ghost are exceeding mysterious. Who can distinctly tell how the Child is formed, grows up, and is nourished in the womb? yet the mother knows that it is there, for she feels it stir and move. Who can declare, how the body is organized and fitted to receive an immortal soul, or at what window the soul comes in, and how, and after what manner it operateth? yet we are certain, that we have a living working soul in us. Great are the mysteries of *nature* and the old Creation; but greater are the mysteries of *grace* and the new Creation. Shall we question a truth whether it be so or no, when we know not how it comes to be so? As *thou knowest not the way of the Spirit, nor how the bones do grow in the womb: even so thou knowest not the works of God who maketh all*, Eccl. 11.5. Let us thankfully acknowledge what God hath *revealed* to us, though we cannot comprehend what is *hid* from us.

Joh. 17.21, 22. *opened.*

Object. Whereas you say that the Saints have not the same fulness, nor such a high Union with God as Christ hath; Doth not this Contradict the words of Christ, *John* 17. 5, 21, 22. where he seems to pray, that *the same fulness and Glory which he hath, might be given to the Saints; that they may be one with him, as he and the Father are one?*

Answ. 1. If the words be taken in that sense for which they are urged, yet being lay'd down prayer-wise; (as also the Apostles words, *Eph.* 3.19. where he prayes that the *Ephesians* might comprehend the *heighths, depths, lengths, bredths*, of the love of Christ, and might be filled

with

with all the fulness of God) it will not follow, that the Saints have already attained to this fulness and perfection of Glory, or that it is attainable here in this life, But rather that the same is reserved for the life to come.

2. Divers Godly men understand this passage in Christs prayer, not of the Saints *Union* with God, but of their Union among themselves, *that they may keep the unity of the Spirit in the bond of peace:* and truly the latter part of *vers.* 21. & 23. seems to favour this interpretation, the World taking no small *advantage* against the Saints from their *dis-union* and divisions.

3. If those words, *vers.* 21. *That they all may be one, as thou Father art in me, and I in thee,* that *they also may be one in us,* should be interpreted of the Saints oneness with God; yet it will not thence follow, that this Union is as high, as that Union which is between the Father and the Son.

For 1. This word [As] doth not always denote an *equality*; but often the *Truth* of a thing in its kind, or that *similitude* or Conformity which is therein, to the *pattern* or example proposed. Be *you Holy as your Heavenly Father is Holy* (that is) in truth and sincerity, and by way of resemblance and *similitude,* though not in *equality. As the living Father hath sent me,* and I live by the Father, saith Christ; *So* he that believeth on me, shall live by me, *Joh.* 6. 57. (*i.e.*) he shall truly and really live a *spiritual life,* though not in the same degree and *equality* with Christ.

2. It cannot be meant in respect of *equality,* for then it might be said, that it is no robbery (or unjust prey) for a believer to be equal with God; and it would follow that as God is, so a believer may be truly worshipped.

3. If it should be interpreted in the very same sense and degree that Christ is one with the *Father*; Then Christ should have prayed for that which is impossible, namely, that a Believer should be essentially one with God from all eternity, for so Christ was: & thereupon he desires, that the glory which he had with the Father before the World was, might be manifested; And therefore,

4. These words (as *the Father and I are one)* must be understood of *similitude*, that as Christ is one with the Father in a way *proportionable*, and sutable to him; (being the eternal Son of God) so Believers may be one with Christ their head, in a way *sutable* to them: for Christ not only as God, but as man hath the *pre-eminence*; therefore he is said *to be anoynted above his fellows.*

Vers. 8. ***All thy Garments smell of Myrrhe, and Aloes, and Cassia: Out of the Ivory palaces: whereby they have made thee Glad.***

The *Kings* and *Priests* under the Law, were not only anoynted with bare Oil, but with an excellent pretious *oyntment* consisting of several ingredients, Myrrhe, Cassia, &c. the fragrancy and smell whereof, did exceedingly refresh the spirits and senses: hereby Christ and his graces are shaddowed forth. *All thy Garments smell of Myrrhe*, &c.

Two things are here to be opened.

1. What is meant by *Garments.*
2. What by Myrrhe, Aloes, and Cassia.

This *Psalm* being mostly carried on in an *Allegorie*, we should not be too peremptory and confident in the Application of each word or phrase: for probably, some words may admit of another interpretation. I shall pitch on that which I conceive to be safe, and tending to edification.

1. By *Garments* here, may be meant the spiritual gratious influences of Christ the Bridegroom, in his Word and Ordinances: though it is true, the Garments of Christ elsewhere do signify his glorious righteousness, wherewith the Saints are clothed.

2. For these spices, *Myrrhe, Aloes*, and *Cassia*: and 1. for *Myrrhe*: It is the Gumme of a Tree, bitter in taste, but in smell sweet and odoriferous, and preservative from putrifaction, and therefore it was put in the pretious oyntment of the *high Priest*, who typified Christ,

Exod.

Exod. 30. 23. With *Myrrhe* and Aloes, the dead Body of our *Saviour* was embalmed, *John* 19. 39. and this was one of those gifts which the wise-men offered unto him, *Matth.* 2. 11. see *Cant.* 1. 13. *Cant.* 5. 13.

(2) *Aloes* is a sweet wood, with which perfumes were also made, *Prov.* 7. 17. It was counted one of the Chiefest Spices, *Cant.* 4. 14. herewith also *Nicodemus* perfumed the body of Christ, *Joh.* 19. 39. but it is somewhat dubious and uncertain which is the right *Aloes* at this day.

(3) *Cassia* we find mentioned, *Exod.* 30. 24, 25, 26, &c This was also put into the holy Oile, wherewith the Tabernacle, the Arke of the Testimony, the Altar of Incense, the Table, Candle-sticks and the vessels thereof, were anoynted: We read of *Cassia* also, *Ezek.* 27. 19. many take it for a kind of *Cinamon*; But *Cassia* and Cinamon are two several spices, as appears, in *Exod.* 30. 23, 24. *Ainsworth* thinks it to be the Barke of that sweet shrub *Cassia*, mentioned by *Pliny* in his *natural History*, lib. 12. cap. 20.

Now the *Garments* of Christ are said to smell of these sweet *Spices*: As the rich *Garments* of a Prince send forth an *odoriferous* fragrant smell, which perfumeth his *attendants*, and the rooms wherein he walks; So the *Garments* of Christ, (*i. e.*) his spiritual *Breathings*, and influences in his *Ordinances*, do spiritually *perfume* his attendants; so that they send forth a sweet *Savour*, and the smell of their oyntments is much better then all spices, yea, it is like the *smell* of *Lebanon*, Cant. 4. 10, 11, 13, 14. *Hos.* 14. 5, 6, 7.

1 Observ. *The Holy Ghost condescends to us, in illustrating spiritually things by temporal.*

We may *note* in the first place,

That the Holy Ghost *(in illustrating spiritual and Heavenly delights, by Temporal and Earthly things,) doth graciously condescend to our weak capacities.*

2 Observ. *Christs spiritual presence, is incomparably sweeter then the sweetest of Creatures.*

We cannot as yet *comprehend* spiritual excellencies in their native *Original* beauty and glory. If I have told you *earthly things* (saith our Saviour,) and ye believe not; how shall ye believe if I tell you *of heavenly things*, Joh. 3. 12.

Secondly, that *Christs spiritual presence*, or the smell of his *Garments* in his Ordinances, *is incomparably sweeter & more excellent, then the sweetest perfumes, and most odoriferous spices.*

The oyntments of Christ, have a most excellent *relish* to a *spiritual* appetite: His name (being *opened* by the Spirit of God) is as a Box of sweet *oyntment* powred forth, *Cant.* 1.3. his spiritual presence causeth the spouse to *smell* a sweet Savour, and to abound in Spiritual *fruits*: when he *blows* upon his Garden, then shall the *Spices* thereof flow out, *Cant.*4.13,14,15,16. *Cant.*5.5.

Mary anoynted Christs feet with sweet *oyntments*, Matth. 26. 7. But he *anoynted* her Soul with sweeter *perfumes*; The most sweet and pretious things in the World, are not worthy to be compared with the spiritual *perfumes* and odors of Christ, which glad and refresh the heart and Spirits, and preserve the inward man from corruption and *putrifaction*, Cant.3.6.

Those delights and sweetnesses which are in the Creatures, are but dark shaddows and *resemblances* of that spiritual fragrancy and delightsomeness which is in Christ, *Cant.*5.10,11,12, &c.

1 Use. First therefore, when you taste and *relish* the sweetness of the *Creature*, and smell those spices, fruits, and flowers, which are most *odoriferous* and fragrant; O then! Let your Souls *spiritually* contemplate, and feed upon the sweet and pretious *presence* and perfumes of Christ: If there be so much *sweetness* in these outward and *perishing things*, what is there (O my *Soul*) in that spiritual Communion that we have with Christ? (Tis now the *fashion* for men, yea men that will speak much of Christ) to *powder* their hair, and *perfume* their bodies and clothes with sweet *odors*: but alas, they are but rotten *painted* sepulchres, if their hearts be not *purified* by faith, *Acts* 15. 9. and their Souls *perfumed* with the spiritual presence and oyntments of Christ.

2 Use. *Secondly*. Be you exhorted chiefly to mind and eye the *spiritual* presence and operations of Christ the King and *Bridegroom* in his Ordinances; that you may smell the *Savour* of his sweet *Garments* and oyntments; *While the King sits at his Table, our spikenard sends forth the smell thereof*, Cant. 1. 12. Cant. 7. 13. Ministers are but the friends of the *Bridegroom*, Joh. 3. 29. the Word and Ordinances are but *external* means and instruments, which cannot of themselves bring off the heart to God. Let us there-

therefore *hear* what the Lord speaks, 1 *Sam.* 3. 10. *Act.* 10. 33. let us minde the voice of the Bridegroom, and endeavour to have our senses *spiritually exercised*, Heb. 5. 14. that we may hear, see, smell, touch, taste, and feel the precious *garments* and ointments of Christ, *i.e.* his spiritual *influences* in his ordinances; and be able to say experimentally with the *Apostle*, that we have heard, and seen, and handled the Word of life; 1 *Joh.* 1. 1. *I sate down under his shadow with great delight*, (saith the Spouse) *and his fruit was sweet unto my taste*, Cant. 2. 3.

Again, [*All thy garments smell of*, &c.] *Observe* further, *That they who are nearest to Christ, are most perfumed with his spiritual ointments, graces, influences, and consolations*; as those are most perfumed, that come nearest the *Bridegroom*.

3 Observ. *They that are nearest Christ, are most refreshed by him.*

The most holy, *spiritual*, close-walking Christians, are most refreshed and comforted by Christ, the spiritual *Bridegroom*. Some are more *intimate* with them then others, (though both may be faithful in the main:) there are some believers that are more *dandled* upon his knee, and have more frequent visits and kisses from him, *leaning* on his *bosom* with the beloved *disciple*, Joh. 21. 20. and with the *Spouse*, (as she is described, *Cant.* 8. 5.) *lodging* all night between *his brests*, Cant. 1. 13. eating of the *hidden manna*, and having the *white stone*, with a *new name* written upon it, which no man knoweth but he that receiveth it, *Rev.* 2. 17. Though all the children in the *family* have the same filial relation to their father, yet one childe may be more *familiar* and better acquainted with him then another.

Endeavour therefore (O my soul) after a closer and *nearer* communion with thy spiritual husband, to be *kissed* more with the kisses of his mouth, whose love is better then wine, *Cant.* 1. 2. Content not thy self to be at a *distance* from him: let there be no strangeness on thy part: the bolder and more familiar thou art, the more welcome thou wilt be to him. *Draw* not back, (O my soul) but press nearer to Christ, and thou shalt have more *intimate embraces* from him.

1 *Use*

Let such as are God's *nigh ones*, his *darlings*, whom he hath often taken into his *wine-cellar*, & refreshed with his *flagons*, *Cant.* 2. 4. be exhorted, in a special high manner, to *reverence* and sanctifie the Name of the Lord, and to behave themselvs before him as the Kings special *favourites* ought to do. The Lord is holy, and will be *sanctified* in them that draw near to him, *Lev.* 10. 3. and such as draw near in faith, and with a *true heart*, will sanctifie him, *Heb.* 10. 22. Let us flee from whatsoever

2 *Use.*

soever may hinder our *intimate* converse with Christ, and abhor the *garment* spotted with the *flesh*, Jud. 23. They that smell of this *garment*, cannot smell the sweet *garments* of Christ, 1 *Joh.* 1.6,7. He feedeth among the *lilies*, Cant. 2.16. (*i. e.*) among those that are pure, holy, and watchful. Such are the Saints, who are as *lilies among thorns*, Cant. 2.2. The pleasures of sin will be bitter to them who have tasted how sweet Christ is. Let us proceed further:

[*All thy garments smell*, &c. *out of the ivory palaces*] Or, out of the *palaces* of *elephants tooth*: for, the royal *palaces* of kings were sometimes made of *ivory* or *tooth*, 2 King. 22. 39. Cant. 7.4.

The Spirit of God here may *allude* either to those *edifices* or palaces out of which usually the King came; or to those *ivory coffers* or wardrobes in which the Kings *garments* were kept, and out of which they were taken.

These *palaces* are interpreted by some to be the glorious mansions of heaven: but I rather close with them who apply the same to the *assemblies* of the Saints in their militant estate here. The *Psalmist* saith that his soul *longed*, yea even fainted for the *courts* of the Lord, *&c.* Psal. 84.2,10. Some translate the word, For the *palaces* of the Lord.

We may hence *learn* this *lesson*:

4 Observ. *Christ manifests himself graciously in the assemblies of his Saints*

That though Christ hath reserved the perfect glorious manifestation of himself for the Church triumphant, yet even in this life he reveals himself graciously and sweetly to or in the Churches or assemblies of his people.

He standeth behinde our *wall*, looking forth at the *window*, shewing himself *through the lattice*, Cant. 2.9. His going *out* in the Sanctuary, as they are dreadful and terrible to the wicked, *Psal.* 68.35. so they are sweet and comfortable to the godly. Here he *feedeth*, and maketh his flock to rest at noon, *Cant.* 1.7,8. here he *displayeth* the *banner* of his love, *Cant.* 2.4. Here we see his *countenance*, which is comely; and hear his *voice*, which is sweet. In a word, here he sheweth himself and unveileth the *glory* of his grace to a *spiritual* eye, as out of glorious and stately *palaces*.

The Reasons of this doctrine.

The *Reasons* are these:

1 Reas. *First*, Because the *assemblies* of the Saints (I speak of all the Saints that are at this day under *various* dispensations) are taken into *fellowship* with God himself: they are the *temple*, 1 Cor. 6.19. and *habitation* of God, *Eph.* 2. 19,

his *sanctuary*, wherein he dwells, *Exod.*25.8. the *golden candlesticks*, in the midst whereof he walks, *Rev.*1.13,20.

Secondly, One *Saint* is of more worth and value with God, then all the world besides, much more, a great number of *Saints* being gathered into *one*, Eph.1.10. Of these the world is not worthy, *Heb.*11.38. *Glorious things* are spoken of thee, thou *city* of God. The Lord *loveth* the *gates* of *Sion* more then all the *dwellings of Jacob*, Psal.87.2,3. And therefore *David* chose rather to be a *door-keeper* in the house of his God, then to dwell in the *tents* of wickedness, *Psal.*84.10. 2 Reas.

Thirdly, In the *assemblies* of the Saints, the Lord is truly worshipped and acknowledged, and nowhere else. Were it not for the *Saints*, God would have no true *spiritual* worship in the world: for the whole world lieth in wickedness, 1 *Joh.* 5.19. and worship they know not what, as Christ said to the woman of *Samaria*, Joh.4.22. 3 Reas.

Fourthly, Here is the *beauty* of holiness, *Psal.*29.2. *Psal.* 96.9. *Psal.*110.3. not in regard of outward situation, timber, stone, and external glory, *Joh.* 4. 20, 21. no, there was more of that under the Old-Testament administration, then there is now: but in regard of that *spiritual beauty* and glory which Christ hath put upon his Saints, Ordinances, and worship. No marvel, therefore, if here he send forth the smell of his sweet *ointments* and garments, as a Prince doth in his stately and glorious *palace*. 4 Reas.

If it be so, Then let us desire and affect the acquaintance and communion of the *Lords people*, 1 Joh.1.3. yea, of those saints that are most *spiritual*, & have *smell'd* most of Christs garments; that we may with them see the *spiritual* outgoings of God in his *ivory* palaces. And O that the Saints were more spiritual in their *converse* one with another; that the creature might be nothing, and God might be all; that self and flesh might be *abased*, and the Spirit of the Lord exalted. *How amiable* are thy *tabernacles*, O God! *Psal.*84.1. Many rest on outward *Palaces*, and the Garments and Courts of Princes: by *smelling* much of these, they lose in a great measure the sweet *smell* of Christs garments: the outward *courts* and glories of the world, choke their delights in the inward court and glory of Christ. O let us watch and take heed this hour of temptation, which is come to try us, that we lose not the sweet smell of Christs *garments*: let us be *watchful*, and *strengthen the things that remain*, *which are ready to die*, Rev.3.2. *Use.*

Again,

Again, [*Whereby they have made thee glad:*] or thus More then they that make thee *glad*.

Hence *learn*,

5 Observ. *The Bridegroom smels sweeter then the friends of the Bridegroom.*

That though the garments of the Saints (who are Christs fellows) *smell sweet, and have a good savour*, (the Spouse being perfumed with Myrrhe, and Frankincense, and with all powders of the Merchant, *Cant.* 3. 6. and the smell of her ointments being better then the *smell* of all spices, *Cant.* 4. 10.) *yet the garments of Christ are incomparably more sweet and odoriferous*, Cant. 1. 3.

The Bridegroom is to be preferred far before the friends of the Bridegroom, *Joh.* 3. 29, 31. Christ carries the banner above ten thousand, *Cant.* 5. 10, 16. having offered up himself for us to God a *Sacrifice* of a sweet *smelling savour*, Eph. 5. 2.

Again, [*More then they that have made thee joyful.*] This is spoken of Christ's *joy*. And therefore *observe*,

6 Observ. *It rejoyceth Christ when his people are comforted.*

That it glads the heart of Christ the head, when his members are spiritually refreshed and comforted with the sweet smell of his garments in his ordinances. All his *delights* are in them; yea, he *rejoyceth* over them with singing, *Cant.* 7. 6. *Psal.* 16. 3. *Zeph.* 3. 17. Their *joy* is his *joy*, and their *fulness* is his fulness. The joy of Christ mystical will not be full and *compleat*, till the joy of the Saints be perfected, *Eph.* 1. 23. As the loving husband *delights* to see his wife, and the father to see his childe prosper, and walk chearfully: so doth Christ, *&c.*

Use.

This *Doctrine* may encourage the Saints, (if not for their own sakes, yet) for Christs sake, (that his joy may be full) to cast away their sad, drooping, and melancholy thoughts, and to walk joyfully before the Lord. A chearful *spirit* and conversation, is a great *ornament* to the profession of the Gospel; and the contrary is a great disparagement thereunto. As the Saints by their afflictions fill up the sufferings, *Col.* 1. 24. so by their *spiritual* rejoycings they fill up the joy of Christ. *Rejoyce* therefore (O ye *Saints*) in the Lord, and I say again, *Rejoyce*, Phil. 3. 3. Phil. 4. 4. 1 Thess. 5. 16. Make a *joyful* noise to the Lord; serve him with *gladness*, and come before his presence with *singing*, Psal. 100. 1, 2. for it is *comely* for the Saints so to do, *Psal.* 33. 1. *Psal.* 147. 1.

VERS. 9. *Kings Daughters were among thy honorable Women: upon thy Right hand did stand the Queen in gold of Ophir.*

THese words are somewhat *difficult* to open; *Kings* Daughters here are rendred by some *Countries* of Kingdomes, hereby intimating that the most famous *Cities* and *Countries* shal yeeld obedience to Christs Scepter, and be added to his Church, namely, the Church *Universal*. Though his Kingdom at first be but little, like a graine of *mustard-seed*, *Matt.* 13. 32. yet afterwards it spreads into many Kingdoms and Countries.

For my part, I conceive with some godly modern *Expositors*, that these Kings *Daughters* mentioned in the Text are no other then the *particular* Churches of Christ in the times of the *New Testament*, represented by the companions of the Bride-groom and Bride. Whence we may learn:

That though the Catholick Church of Christ be but one, the only one, *Cant.* 6. 9. *Gal.* 4. 26. (all the Saints that have been, are, or shal be, making up but one *Army*, *Family*, *Body*, *Sheepfold*, *Kingdom*, *Spouse*, to Jesus Christ, according to *Eph.* 3. 15 *Eph.* 4. 4. 1 *Cor.* 12. 12, 13. *John* 10. 16. *Cant.* 6. 10) yet this *one* great *Body* admits of *several distributions*, *and is divided* (for the better edification of the members thereof) into several *distinct Congregations*, *and societies*.

1 Obser. *Particular Churches of visible Saints are the Kings Daughters.*

These are Virgins that attend upon the Bridegroom and the Bride.

In a great army, though it be under the conduct of one *Captain General*, yet for the better regulation thereof it is divided into several Brigades, Regiments, and Companies, under several Captains, and Officers. And so a great *flock* of sheep, (who have one and the same mark; and belong to one and the same man) is divided into several lesser flocks, under several shepheards that they may be the better fed, and that there may be the more diligent inspection over them: so 'tis here.

We read of the *Churches* in *Judea*, *Gal.* 1. 2. of the seven *Churches* of *Asia*, *Rev.* 1. 4. and many other particular Churches in Scripture: These are *Christs* golden *Candesticks*: these are the *Kings* Daughters, and as Ladies of Honour (represented by those Women that waited on *Solomon Queen*,) they do attend the prosperity and welfare of the *Queen*, or Spouse of *Christ*, namely, the *Catholick* Church, or *general* assembly of the Saints, being serviceable thereunto. Whatsoever *spiritual* gifts, graces, excellencies, any particular Church or member of Christ have received, they are or should be imployed (by way of subserviency) for the good of the whole *Body*, *Eph.* 4. 11, 12, 13. 1 *Cor.* 12. 26. 1 *Cor.* 3. 22, 23.

Nevertheless this *Doctrine* which hints at particular *Churches* directs us to a *two-fold* duty.

First, we ought so to consider the *Universal Church*, or whole body of *Saints*, as not to deny or *abridge* the rights and priviledges of *particular* Churches and congregations consisting of visible Saints; so to regard the *Queen*, as not wholly to neglect the Kings *Daughters* that wait upon her. Besides, we have more opportunity of *converse*, in respect of *cohabitation*; and perhaps our *love* and *service*, and the exercise of our Talents wil be more acceptable to some *christians*, then to others: In which respect there wil lie upon us a stronger *obligation*, to imploy our time, strength, and gifts among them.

The Saints *convening* together for the Worship of God, *Acts* 2. 42, 46, Upon the account of their having *spiritual communion* with Christ, 1 *John* 1. 3. (though they vary in other disputable things) are the *Kings Daughters*, begotten and raised up by him, and accordingly they should be owned by us; stil remembring that the *primary* relation which a Beleever stands in, is not as he is a member of such a particular congregation; but as he is one of the Lords people and flock, united to Christ the head, and having his *Image* and superscription upon him.

Secondly,

Secondly, 'Tis our *Duty* to pray and endeavour in our places that these *Kings Daughters* may not *clash*, and quarrel one with another; would it not be an *uncomely* thing for the *Ladies* of Honour, or for the Kings *Daughters* to quarrel in his presence? As *particular* Congregations and christians, do profess to be subject to the *King*, and serviceable to the *Queen*; so they should all *joyn* together as one, to oppose the Kings *enemies*, to promote his interest, and make his name great and glorious throughout the *world*. That the Saints shal be *one* among themselves, is *prophecied*, and *promised* in the word of God, and *purchased*, and *prayed* for by Christ; See *Zach:* 14. 9. *Zeph.* 3. 9. *Eph.* 1. 10. *Eph* 2 14, 15, 16. *John* 17. 21, 23. Therefore we may wel *pray* for and expect this *union*; and in the mean time let us study *uniting* principles, and *uniting* practises, putting both the *Queen* and the *Kings Daughters* in their right places, and *walking in faith and order*, *Col.* 2. 5. 2 *Duty.*

It follows [*Among thy honourable Women*] or thus, Kings *Daughters* are among thy pretious ones, or in thy *pretiousnesses*. *Ainsworth* reads it, In thy *pretious honourable* ornaments, or *Pallaces*.

However we may draw this useful *Note* from the words.

That the people of the Lord, and the things of his worship are very pretious and honourable. I have loved the *place* (*saith the Psalmist*) where thy *honour* dwelleth, *Psalm* 26. 8. God hath an *honourable* esteem of the *Church*; the Saints are the *excellent* ones on earth, *Psalm* 16. 3. The *righteous* man is more *excellent* then his neighbour, *Prov:* 12. 26. *Psalm* 76. 4. *Since thou wast pretious in my sight* (saith the Lord) *thou hast been honourable, and I have loved thee: therefore wil I give men for thee, and people for thy life*, Isa: 43 4. 2 Ob. *The Saints, and worship of Christ are pretious and honourable,*

The Saints are *pretious* to God whilst they live, and they are *pretious* in their death, *Psal.* 116. 15. *Rev.* 14. 13. To them Christ is *advantage* both in *life and death*, Phillip. 1. 20, 21. *The Reasons why the Saints are pretious.*

The *Reaſons* are;

1 Reaſ. *Firſt*, becauſe they are *juſtified*, purged, and beſprinkled with the *precious blood* of the Son of God; as of a lamb without blemiſh, and without ſpot, 1 *Pet.* 1. 19.

2 Reaſ. *Secondly*, they are *ſemented* and united unto that living *ſtone* which is choſen of God, and *precious*; by whom they are made *lively ſtones, and built up a ſpiritual houſe to God*, 1 Pet. 2. 4, 5.

3 Reaſ. *Thirdly*, in regard of their *precious* and honourable *birth*, being born of God, *John* 1. 13. *John* 3. 6. and coming down from *Heaven*, *Rev.* 3. 12 Rev. 21, 2. as they that are of the firſt *Adam* or *earthy man* are *earthy*, ſo they that are of the ſecond *Adam*: or Lord from *Heaven* are *heavenly*, 1 *Cor.* 15. 47, 48.

4 Reaſ. *Fourthly*, in regard of their *precious* and excellent *endowments* and qualifications. For

1 Their *Faith* in Chriſt is *precious*, 2 *Pet.* 1. 1.
2 They have intereſt in *precious* promiſes, 2 *Pet.* 1. 4.
3 They love that word which is *precious*, 1 *Sam.* 3. 4.
4 They have a meek and quiet ſpirit, which before God is *precious*, 1 *Pet.* 3. 4. *Caleb* was a man of a *precious* excellent ſpirit; ſo was *Daniel*, *cha.* 5. 12. and ſo is every Saint leſs or more, every man is precious or baſe according to his ſpirit and principles.

Uſe. If it be ſo, then the *world* is much miſtaken in the Saints, God hath *precious* thoughts, and a high eſteem of them, *Pſalm* 139 17. But the world accounts them *vile*, yea the *off-ſcouring* of all things, 1 *Cor.* 4. 13 howbeit they are the *truly honourable* ones whom God eſteems ſo: *Great* men if they be not *good* are vile and *abominable*. *Antiochus* the Great (who was called the *Illuſtrious*,) God accounts him but a *vile* perſon, *Dan.* 11. 21. The Saints that are now in the *wilderneſs* oppreſſed by their enemies, ſhal have an *honourable* deliverance; The Lord wil get them a *precious* name where they have been put to ſhame, *Zeph.* 3. 20. *Jeruſalem* ſh

al be the praise of the whole earth, *Isai.* 62 7. hough she be *black*, yet she is *comely*, Cant. 1. 5. and ough she have *lien* long among the *pots*, yet she shal as the *wings* of a *Dove* covered with silver, and her thers with *yellow gold*, *Psalm* 68. 13.

Again, [*Upon thy right hand did stand the Queen*]

Here the married *Queen*, or Kings Wife, *Nehem* 2. 6. placed at the *Kings* right hand in the most *honorable* at, and highest dignity, according to the custom of e *Jews*, 1 *Kings* 2. 19. As by the Kings *Daughters*, rticular Chnrches are represented to us, so by the een sitting at the *Kings* right hand is meant the hole *Universal* Church, consisting of all Saints, who e married and knit to *Christ* by the *bond* of his spi-, 1 *Cor:* 6 17. 1 *Cor:* 12, 13. and to one another by e *bond* of *Love*, *Col:* 2: 2. *Col:* 3. 14. *Eph.* 4. 4, 16. hich of all *bonds* are the strongest and most ob-ging.

From this part of the Text we may *observe*,

3 Obs. *Though particular Churches be pretious, yet the Universal Church hath the greatest dignity.*

That though every particular Church and Saint of Christ precious, and honourable, yet the whole Universal Church the Queen, that hath the highest dignity and prehemi nce; Upon thy right hand did stand the *Queen*;

The *whole* is more then a part; as for *particular* hurches and Beleevers, they are but parts or mem-ers of the whole, *Rom* 12. 4, 5. 1 *Cor.* 12. 12.

To speak *properly*, the Church of Christ is but *One*, as mans body is but *one*, though it hath several parts nd members. Christ hath not several *Bodies* (I speak his body mystical.) All visible *particular* Churches nd Saints, wheresoever they be *dispersed*, make up but e *Body*, I say not that this is a *political governing body*, at may or can in an ordinary way meet *authoratively* in her *Representatives* to make canons and con-itutions which shall *Juridically* binde the whole, and ery part; And yet truly, it cannot wel be denied t that *General councels* are a great blessing to the hurch of Christ, if they would but meet together nd act in the spirit of love and humility, (as perad-

venture they shal do when the *vail* is taken off from the *Jews*, 2 *Cor.* 3. 16.) But hitherto it hath seldom or never so fallen out, by reason of those woful factions and divisions which have been among *good* men; hence it was that some of the *Fathers* complained of the ill success of councels: Nevertheless we know that *Cranmer* appealed to a general *councel*, and so did *Luther*, when they were *oppressed* by some that called themselves the *church* of Christ: as for that *conventicle* at *Trent*, it was far from being a General *councel*; the Pope with his *Bishops* being both parties and Judges.

But to pass by this, doubtless there are great priviledges which belong to *christians*, as they are members of the *Universal* church, and stand in that general relation.

Priviledges belonging to the universal Church.

I shall humbly tender what *I* do at present apprehend, in three or four Propositions, without reflecting upon those *godly* worthy Brethren that shal differ from me in this point.

1 Prop. That the *first* right which any man hath to *Gospel* ordinances, Sacraments, Priviledges, he hath it as he stands in this relation, Christ being his, all things are his, 1 *Cor.* 3. 21, 22, 23. His being under the *covenant* of grace, that general covenant which belongs to all *Beleevers*, invests him with a right to, and interest in the *seals* and priviledges thereof; and (if no matter of scandal lie against him) he may lawfully wherever he comes, claims the same as his portion, being one of the children of the Lords *family*. Upon this ground the *Eunuch* and the Jailour, &c. were *baptized*, *Act.* 8. 37, 38. *Act.* 16. 33. and so ought every *Beleever* and his seed, 1 *Cor.* 7. 14. *Acts* 2. 39. Baptisme and the Lords supper primarily sealing up our membership of the *Universal* church, and fellowship with all Saints, as plainly appears from 1 *Cor.* 12, 13.

2 Prop. *Secondly*, all Spiritual Ecclesiastical *Officers*, *Officers* gifts, and administrations, are given to, and should be imployed chiefly for the gathering, edifying, and per-

perfecting of this great *body*, as there is opportunity, *Eph.* 4. 12. 1 *cor.* 12. 28. In this respect *Paul*, and *Apollo*, and *Cephas*, &c. do belong to each member of this *body*. 1 *Cor.* 3. 22. Though it is true, these *Offices* and gifts (for as much, as no man can be present in all places) are ordinarily *exercised* among those christians with whom the persons do *cohabit*, and by whom they were chosen; yet so as that a Minister may occasionally and *caratatively* exert and put forth publick ministerial acts out of that particular congregation where he ordinarily presides.

Therefore *Thirdly*, all particular Churches and christians should constantly act, as parts and members of, and for the good of the *universal* church; their relation to a particular church doth not in the least disoblige them from performing their duties to the whole *body*; no more then a subjects being a member of a *civil* corporation doth dis-ingage him from promoting the good of the *Common-wealth*, where of that particular corporation is but a part. 3 Prop.

Fourthly, that all visible *Eclecters* manifesting faith in Christ, and love to the *Saints*, whether *combined* in particular Churches or not, ought to be respected as members of this great *body*, and accordingly we should own them as our brethren, and fellow *Saints*, where-ever we meet with them, since the Lord hath owned them, and stamp'd his *image* upon them. This *I* humbly conceive was the practice of the *primitive* christians; where ever they met with any Disciples, they did freely converse and *communicate* with them in gospel priviledges; And yet let christians be careful that they neglect not to joyne with some *particular* Church, or other (as they shall have opportunity:) *No* Ordinance of Christ should be neglected. 4 Prop.

Is the *Queen* preferred here by the Spirit of God before the Kings *Daughters*; the church *Universal* before particular Churches; then let us also prefer her in our thoughts, and affections, and expressions; indeed we should not so respect the *Universal* church, 1 Use.

as to sleight and neglect particular societies (which are an Ordinance of Christ;) Aud much less should we so regard particnlar Churches, whether under this or that form or denomination, as to neglect the *Universal* Church, or *General* assembly of the Saints, which is the *Queen* that sits at Christs Right hand; Far be it from any humble soul to *unchurch* and un-Saint godly persons which come not up to that forme of Church-government which himself adheres to; all the people of God, under what formes soever they walk, are owned by him as his Spouse, and *Queen*, and accordingly should be acknowledged by us.

2 Use. *Secondly*, Be exhorted more and more to abound in *love* to all Saints (as Saints) though at this day under *various* administrations: We know that *variety* of Flowers and colours in a Garden puts the greater lustre and beauty upon it. In the Lords *Garden* there are *diversities* of gifts, but the same *Spirit*; differences of administrations, but the same Lord; diversities of *operations*, but the same God that worketh all in all, 1 *Cor.* 12. 4, 5, 6: Alas, our spirits are too narrow and selfish; we want a publick heroick inlarged heart towards God and his people, especially those of them that *concur* not with us in every opinion. As in the Body natural, and civil, those members are the *noblest* that are most useful and helpful to the whole *Body*, so it is in the body of *Christ*; those christians that abound in love to all Saints, pray for all, indulge all, do good to all, as they have opportunity, and love those most that are most spiritual (though they differ in opinion) endeavouring to *joyn* all the people of the *Lord* together, and to keep the *unity* of the Spirit in the *bond* of peace, *Eph:* 4 3. Such are the most *noble*, and excellent members, whatever their judgements be in some speculative controversies.

Last.

Lastly, This *Doctrine* may inform us, that it is the greatest *schisme* to make a rent in our affections from this *Queen* that sits at Christs right hand, 1 Cor. 12. 25. We can never rightly *love* the Kings *Daughters* unless we first love the *Queen*; To separate from one of the Kings *Daughters* upon sleight grounds is a very great sin; but to be divorced in our affections and practices from the *Queen* is a greater: The general interest of the Saints, the *Lambs* followers throughout the world, should be much dearer to us then any particular relations whatsoever; he is a *schismatick* that abates in his love to, and zeal for the promoting of this glorious interest.* 3 Use

* See Mr: Marshals seasonable pacificatory Sermon on Rom. 12. 4. 5.

There remains one Branch more of the Text to be spoken to; [*She stands in gold of Ophir*,]

The Gold of *Ophir* was the most rich, fine, pure, resplendent *gold*, *Job* 22. 24. *Job* 3. 24 *Job* 28. 16, 19 *Ophir* here is thought to be *India*, or some country in *India*, called the land of *Ophir*, from *Ophir* the son of *Joktan*, the son of *Heber*, *Gen.* 10. 26, 29.

From this country fine gold was brought to *Judea*, 1 *Kings* 9. 28. *chap:* 10, 11. *chap:* 22. 48. 1 *Chron:* 29 4. And here perhaps might be *the golden Chersonesus* so often mentioned by the *Heathen* Poets; and at this day there are rich golden Mines in that Country.

This is a commodity which many gape after, especially the *Spaniards*, (who to load themselves with this thick clay) have waded through an *Ocean* of innocent blood in *America*, where there were Mines of earthly gold, but no true spiritual riches; a signe that this kinde of gold is not the greatest excellency.

[The *Queen stands in gold of Ophir*] Hence *note*

That though there be in the Church (whilest she remains in a militant condition) *much inherent dross and corruption yet before the Lord she is as the gold of Ophir, as the finest gold.* 4 Obs. *The Church is as the finest gold before the Lord.*

Gods

Gods *thoughts* and wayes are not as our, *Isai.* 55.8. he doth not *judicially* charge upon his people the imperfections of their sanctification, though they charge themselves therewith, *Rom.* 8. 1, 33. Christs Spouse is *all fair*, there is no spot in her, *Cant.* 4.7. she is *whiter* then snow, *Psalm* 51. 7.

If you *ask* how this comes to pass? Tis only by and through *Christ*, whose *head* is of fine *gold*, *Cant.* 5. 11. and who is girt about the *paps* with a *golden girdle*, *Rev.* 1. 13. Christ takes away the ragged filthy garments of a sinner, and puts upon him a clothing of fine *gold*, *Zach.* 3.4. *Ezek.* 16.8.

The Lord speaking of the *Church* under the Gospel promiseth that for *brass* he will bring *gold* to her, *Isai.* 60. 17. and Christ counsels his Church to buy of him gold tryed in the fire, *Rev.* 3. 17. 18. But the truth is, he brings it first to her, and bestows it upon her; this wil be further spoken of, when we come to *Vers.* 13.

Use. Let not *christians* who are as fine spiritual *gold* before the Lord, greedily covet and desire the earthly gold of *Ophir*, or of any *Land* whatsoever, why should est thou make thy self a slave to thy *servant?* he that is a servant to earthly transitory things, doth not *possesse* them, but is possessed by them. The earthly *gold* will not feed, clothe, or comfort a man in distress: when the *Indians* had taken some of the *Spaniards* who made *gold* their god, they filled their mouths with it, and so choaked them; were they ever a whit the better for all their *gold?* Those poor *Heathens* could see the vanity of it, and shall not christians much more? O let us be crucified to the *gold* of this world, and earnestly covet after the spiritual Riches, and golden priviledges of *Sion*; let us love the word of God which is finer then gold, *Psalm* 19. 10. *Psalm* 119. 127. and prize holiness and communion with Christ, more then all the *gold*, and silver, and *gaudy* attire of this world; our adorning let it not be that outward adorning of *plaiting* the hair, and of wearing of *gold*, *&c.* but let it be the *hidden* man of the heart in that which is not corruptible, even the ornament of *a meek* and *quiet spirit*, which is in the sight of God *of great price*, 1 *Pet.* 3.4.

Take

Take two *considerations* to induce you hereunto.

First, Earthly *gold* is of a perishing nature, but the Heavenly *gold* is durable, and everlasting, *Mat: 6.19, 20.* the former is possessed by Christs enemies, the latter only by his friends. 1 *Consid.*

Secondly, earthly *gold* debaseth the *soul* of man, which is incomparably more excellent then these outward perishing things; the *Soul* was created for eternity; how is it possible that that which is but *temporal*, corporeal, *material*, should *enrich* and satisfie that which is *spiritual* and *immaterial*? no, no; the *Soul* of man (being a spiritual *substance*) doth so comprehend *corporeal* and material things, that it cannot be distended and filled by any *Quantity*; thou mayst fill thy pockets, or thy coffers with *gold*, but not thy *Soul*. But now the Heavenly spiritual *gold* doth enrich and *dignifie* the Soul, which is noble or ignoble; happy or miserable, according to those *objects* which it constantly fixeth upon, whether they be earthly, or *Heavenly*, carnal, or spiritual; they do *assymulate* the Soul to, and as it were *transform* it into their own *nature*: 2 *Consid.*

Thus much of the former part of this *Psalm*, which describes the *Beauty* and Dignity of Christ the *Bridegroom*, and the Church his Bride.

I shall now (by the Lords assistance) handle the latter part of the *Psalm*, according to my former *method*.

Vers.

Vers. 10. *Hearken O Daughter, and consider, and incline thine eare: Forget also thine own people, and thy Fathers house.*

Vers. 11. *So shall the King greatly desire thy Beauty: for he is thy Lord, and worship thou him.*

The latter part of the Marriage Song opened.

THe *Spirit* of God having partly described the *dignities* of the Church in the foregoing part (the description whereof is further amplified in some of the following verses) he doth in these two verses call upon the Church for subjection and *obedience* to her spiritual husband. Great *Dignities* require great *duties*; spiritual *priviledges* call for christian and answerable *performances*.

Whence it is that Beleevers are stiled the Lords Daughters,

The Church, or *Lambs* Bride. *Rev:* 21. 9, 10, is here called the *Daughter* of the Lord, as also *verse* 13. and Beleevers are called his Sons and *Daughters*, *Jer:* 31. 1. 2 *Cor.* 6. 18. for these *Reasons*.

1 Because as *Christ* is a Husband and *Bridegroom* to his people, so he is their everlasting *Father*, *Isai.* 9. 6.

2 *He* hath *begotten* them to himself by the *immortal* seed of his word, and spirit, 1 *Pet.* 1. 23.

3 He *trains* them up in his house, and *family*, *Eph.* 2. 19. *Eph:* 3. 15. takes *care* of them gives them their *meat* in due season, and bestows a good *portion* upon them, himself being their everlasting *portion*, *Psalm* 73. 26.

[*Hearken O Daughter, and consider, and incline thine ear*]

It is a metaphor taken from those that either bow down, or turn the head to the one side, that they might give the better ear.

From this good *Counsel* which the Lord gives his Church, *Observe*,

That

That Christians ought diligently to hearken, attend, and consider the Word and Message of Christ, and give up their hearts wholly thereunto, so as to yeild the obedience of Faith, *Acts* 6.7. *Rom.* 16. 26. This is the most acceptable *obedience*, *Heb.* 11.5.6.

1 Obs. *Christians should diligently consider what the Lord speaks to them,*

We are not only to vouchsafe the speaking or hearing of the Word and *revealed* wil of Christ, but so to speak, and so to hear, as seriously to consider and improve the same, and to conform our spirits and practises thereunto; *Hear and your souls shall live*, *Isai.* 55. 3. *Consider* what I say, and the Lord give thee *wisedom*, see 2 *Tim.* 2. 7. *Heb:* 10. 24. *Isaiah* 44. 19 *Heb.* 7. 4. Spiritual *consideration* lies not only, nor chiefly, in a naked contemplation, or assent of the *mind*, but also in the *obedience* and conformity of the *will* to the truths of Christ, and the suitableness of the affections thereunto.

Some of the *Jews* apply this Text (as they do most other Scriptures) to the *Law* of *Moses*; But though we are to hearken to the *Law*, and improve the same in a way of *subserviency* and subordination to the *Gospel*, yet the *Law* is not properly the *voice* or word of Christ, *John* 1. 15, but the *Gospel* which by way of *Emphasis*, and in a peculiar manner is stiled the word of truth, *Col.* 1. 5: and a *faithful* saying, 1 *Tim.* 1. 5.

The *Law* speaks not a word nor *syllable* of good news; no, tis a thundring terrible *voice*, and dispensation to poor sinners, *Heb.* 12. 18, 19, 20. But the *Gospel* or word of Christ is good *news*, and glad tidings, *Luke* 2. 10, 11. bringing righteousness, peace, life, and salvation freely to sinners, and giving them grace, and ability to obey and serve the Lord acceptably through Christ.

Reasons why we should diligently attend the word of Christ.

Christians should diligently hearken and attend to what the Lord *Jesus* speaks and holds forth in his Word and Ordinances, upon these grounds.

First

1 Reas. *First*, because the Lord is a *Spirit*, who wil be seriously and spiritually worshipped. *John* 4.24. *Levit.* 10. 3. To be only a *hearer*, or talker, and not a *doer* of Gods word, is but a mock-Worship; Such a man deceiveth himself. *James* 1. 22, 23, 24. If ye know these things, *happy* are ye if ye *do* them, *John* 8. 31. *John* 13. 17.

2 Reas. *Secondly*, the Lord looks chiefly at thy *heart*, when thou doest attend his Worship; all the waies of a man are *clean in his own eyes*, but the Lord *weigheth the spirits*, *Prov.* 16.2. though he be in *Heaven*, and thou on *Earth*, yet he beholds all the *secret* corners, turnings and windings of thy *heart*; all *things* are *naked* before him *with whom we have to do*, Heb. 4. 13.

3 Reas. *Thirdly*, If you *consider* not what the Lord speaks, you do exceedingly sleight and *undervalue* him; as, if a *Prince* or noble man speak to you by way of advice, and you turn away from him, not regarding his words, he may wel think you *sleight* him.

4 Reas. *Fourthly*, It argues that thou art but an *unsound* christian, if thou dost not *consider* the voice of Christ; as those Beasts under the *Law* which chewed not the cud were reckoned unclean, and not to be *eaten*, *Lev.* 11. 2, 26, So that man or Woman that doth not *spiritually* chew the *cud*, consider and digest the Word of Christ, is reckoned unclean by the Lord.

5 Reas. *Fist'y*, Because spiritual *consideration*, or meditation, is by Gods blessing a great *help* and inducement to the exercise of faith, charity, hope, prayer, thanks-giving: these afford help to *meditation*. and meditation to them *interchangeably*. Besides, christian *consideration* is an antidote against sin; and a means to prevent *rash* anger, folly, and passion, which otherwise will break forth to the *dishonour* of God; 'Tis promised that the heart of the rash shall *consider*, and understand knowledge, *Isai.* 32. 4. The Lord perform this *promise* to us.

Lastly,

Lastly, You should diligently attend, and *consider*, &c. 6 Reas.
because the word is mighty through God to pul down strong *holds*, and bring into *captivity* every thought to the obedience of *Christ*, 2 Cor. 10. 4, 5, 6. it wil have its powerful effect one way or other, either to be a *savour* of death unto death, or a savour of *life* unto *life*, 2 Cor 2. 16. If you be not *softned* by grace under the dispensation of the Word, you will be *hardened* through your own corruption; wax *is* softned, but clay is hardened under the *influence* of the sun.

Look to it then that ye *refuse* not him that speaketh; 1 Use.
for if they escaped not who refused him that spake on earth, much less shal we escape if we turn away from him that speaketh from *Heaven*, *Heb.* 12.25. *Heb:* 2.2, 3. *Heb.* 10. 28, 29. Take *heed* how you hear, and have to do with God; *keep* your heart with all *diligence*, (or as it is varied in the margin, *Proverbs* 4.23) above all *keepings* keep your heart, for out of it are the *issues* of life. Take the Wise mans *counsel* in another place; When thou *goest* into the house of God, take heed to thy *foot*, *Eccles.* 5. 1, 2. 'Tis used as a *metonymy* for taking heed to our *wayes*, *Psalm* 39. 1. *Psalm* 119. 15. and imports that we should diligently *consider* our waies, and attend the worship of God in a serious and *holy* manner.

Again, this *Doctrine* shews us the excellency of man 2 Use.
above the *sensitive* creatures; these do not, nor cannot *consider* their waies, and reflect upon their actions, *saying*, what have I done; how have I departed from the Lord; at man doth or ought to do; for, alas since the fall, man is become *brutish*, and vain in his imaginations, *Gen.* 6.5. *Prov.* 12:1. *Isaiah* 19.11. in some respects more *brutish* then the *Ox*, and the Asse, *Isai.* 1.2, 3. yea (saith a godly man, *Prov:* 30 2.) Surely I *am more brutish then any man, and have not the understanding of a man in me*; These self-reflexive *acts* are those noble operations which are peculiar to a rational *immortal* soule, and which the sensitive creatures cannot reach unto,

Forget

[Forget *also thine own people, and thy* Fathers *house.*]

True *self-denial*, and forsaking all for Christ, is that good effect that flows from a serious hearkning to, and *considering* the voice of Christ: if a man do not spiritually eye and consider with *Mose*, Heb. 11. 26, 27. the fulness and all-sufficiency of God, and the emptiness and nothingness of the Creature, he will not heartily *cleave* to the one, nor forsake the other; But he will rather forsake the *fountain* of living water, and dig to himself *broken cisterns* that will hold no water, *Jer.* 2. 13.

There is a two-fold consideration of thing:

There is a *two-fold Consideration* of things.

1 Natural,

First, that which is *natural* or rational, when a man looks on, and *ponders* things with a natural eye and judgement; this is rather a *hinderance* then a furtherance to *faith*, which though it doth not utterly destroy *natural* reason, yet it raiseth up the *soul* above it. *Abraham* being strong in faith *considered* not his own old age, nor the *barrenness* of *Sarahs* womb, *Rom.* 4. 19. *Matthew* being at the receit of custom, and the other *Apostles* imployed in their *Callings*, when they heard Christs *voice* inviting them to follow him, did not *consider and cast about* what would become of their Callings, and relations but without further dispute yeilded obedience: so *Paul* was not disobedient to the heavenly voice, and *vision*, *Acts* 26. 19. Nor did he *consult* with flesh and blood when once Christ was *revealed* in him, *Gal.* 1. 16 or ever *I* was *aware* (saith the Spouse) my soul made me as the *Chariots* of *Aminadib*, *Cant.* 6. 12.

2 Spiritual and supernatura,

Secondy, there is a *spiritual* supernatural *consideration* of things wrought in the heart by the *Holy Ghost*, who *searcheth* the *deep* things of God, and enables the soul to *consider* and compare *spiritual* things with spiritual, 1 *Cor.* 2. 10, 13. and to reason and argue after

a *spiritual* manner; This is to be *spiritually* minded, and herein especially the *spiritual* man is contra-distinguished from the *natural* man, *Rom: 8.5. 1 Cor. 2. 14,15,16.* the one argues and reasons carnally, the other spiritually.

From this Spiritual *Reasoning* or consideration it is that a man denies himself, and his own *will* forsakes the world, and all natural relations for Christ; no man that *warreth* (saith the Apostle, 2 *Tim: 2. 4.*) *intangleth* himself with the *affairs* of this life; a *soldier* will carry no more with him then needs he must; Now every *christian* is a soldier exercised in a *spiritual* warfare: when *Christ* his *Captain* cals him forth, he must throw away his *luggage*, lest it intangle him; he must bid adieu to all his *friends* and relations in the flesh; This was *shadowed* forth in Gods calling *Abraham* away from his own *Land*, Kindred, and Fathers house, to another *Country* which the Lord shewed him, *Gen. 12. 1.*

[*Forget also thine own people, &c.*]

The *Inditer* of this *Psalm* doth here allude to the new married *Spouse* who leaves all other Relations for her *husband*, and cleaves to him alone, as *Pharaohs* Daughter did, who was a Type of the Church of the *Gentiles*, see *Gen. 4. 24. Gen. 31. 14. Eph. 5 28, 31.*

Hence learn this *Lesson*

2 Obs. *The Church should forsake all natural Relations for Christ.*

That the Church should more and more forsake the lusts of the flesh and world, and all natural Relations for Christs sake, and in love to him.

Yea she should be crucified to her own *will*, wisdom, righteousnes and works counting them but as dung, *Phil. 3. 8.* and as a menstruous cloth for Christ, *Isai. 64. 6.*

If Father, Mother, Brother, Sister, or the nearest friends or dearest relations which we have in the *flesh* come in competition with Christ our *spiritual* husband, we are to *shake* them off (with that Noble *Marquess of Vicum*) though in a natural way our *bowels* cannot but *yearn* towards them. He that *loveth Father* or Mother (saith Christ) more then me, is not *worthy of me*, *Matthew* 10. 37. *Luke* 14. 26.

For this cause (saith the Apostle speaking of marriage) shal a man leave his *Father and mother*, *and shall be joyned unto* his Wife, and they *two shall be one flesh*. *Eph*; 5. 31, 32. So the *spiritual* Christian forsaking all for Christ, and cleaving to him alone, they two become *one spirit*, 1 *Cor*: 6. 17.

I shall subjoyn two *Reasons* of this *Doctrine*.

Two Reasons of this point.

First, Because Christ is a a *jealous* Husband that will indure no *corrival* in his bed of love, he wil have all or none; a heart, and a heart, a double heart is an *abomination* to him; no man can *serve two masters*, *Luke* 6 13. If a man *love* the *world*, the *love* of the Father is not in him, 1 *John* 2 15. There can be no true *christianity* without self-denial: a man cannot truly *love* Christ unless he hate himself; he that will be Christs *Disciple* let him *deny* himself, *Mat.* 6. 24. This must reach a *threefold* self; *prophane*, civil, and religious self. *Paul* counted that losse which before Christ was revealed in him, he esteemed *gain*; the wise *Merchant* when he had once found the *pearl* of great price went and *sold* all that he had, *Mat.* 13. 45,46. nay, we find that Christ *denied himself* for our sakes, *Phil.* 2. 7. and wel may we *deny* our selves for him.

1 Reas.

Secondly, because all other *relations* and wants are supplied and made up in the enjoyment of Christ himself; hence the Apostle *determines* to *know* no thing, 1 *Cor*. 2 .2. to *glory* in nothing save in Christ *crucified*, *Gal*. 6. 14. Dost thou forsake Father, Mother, Husband, Children, *&c*. for Christ? he will be a *Father*, a Husband, a friend to thee; he wil be instead of all Relations; Dost thou *forsake* the riches, honours, pleasures of the world for him; thou shalt have true *pleasure*, riches, and honour in him; Dost thou sacrifice thy *Isaak*, and deny thine own *will*, wisdom, and righteousnes for him; Thou shalt have thy *will* upon a better account, in resigning it up to his *will*, which is the best *will*: and he wil be *righteousnes* and wisdome to thee, 1 *Cor*. 1. 30.

Be exhorted therefore to learn and practise this 1 Use.
lesson of self-deniall above all *Lessons*: 'tis a good old *Doctrine*, which though it be talked of by many, yet few *practise* it; O that we were more lost in our selves, that we might be more *found* in Christ; unless the grain of wheat be cast into the earth and *dye*, it bringeth not forth *fruit*, *John* 12. 24. so unless we dye to the *inordinate* love of our selves and the creature, we cannot bring forth fruit unto God, *Hosea* 10. 1 *Rom:* 7. 4, 6. *Gal:* 2. 20.

Never was there more need of pressing the Doctrine of *self-denial* then now; how many *hopeful* instruments are at this day even choked with self-love, and an *inordinate* desire of the riches and honours of this world? Is it not too evident that they have *orsaken* their former love and zeal, and are running back as fast as they can to *Egypt*, to feed on the garlick & Onions there! Not long since they seemed to have quite *forgotten* their Fathers house, and cordially to cleave to *Christ*, and to a pure *spiritua* interest: but alas they are intangled again with wordly interests, and relations, 2 Peter 2. 20. and *build* up that which they formerly *destroyed*: This is an evil which cannot *sufficiently* be lamented, for it doth exceedingly provoke the Lord in such a time as this; we may with tears in our eyes, and sorrow in our hearts, take up that sad complaint of the *Apostle*, *That all seek their own: none the things that are Christs*, Phil. 2. 21. The Lord teach us this lesson of *self-denia*, though it should be by sharp afflictions: ah how few are there among us that *ove* the Lord *Jesus* for himself.

Secondly, This may admonish the *professors* of 2 Use.
the Gospel not to trifle and dally, but to be in good earnest with *Religion*, and reckon before-hand what it will cost them, that they may not repent of the *gain*, nor look back again having once put their hands to the *plough*; Let us remember *Lots* wife No man (saith our Saviour) *buildeth* a house, or goeth to

ſxar, but he counteth the *coſt* before hand, *&c.* whoever *forſaketh* not all that he hath cannot be my Disciple, *Luke* 14. 28, 31, 33. If you will be Chriſts *Spouſe* you muſt not expect to be the worlds *favorite*; you are not Chriſts true *friend* if you be a ſlave to any *luſt*; as for *outward* things, we are to uſe them as if we *uſed* them not, 1 *Cor:* 7.30, 31: an inordinate deſire and uſe of things indifferent and lawful in their own nature, as mear, drink, apparel, ſleep, recreation, trading, buying, ſelling *&c* doth exceedingly *retard* the work of *mortification*, and hinder the ſouls *communion* with Chriſt. *All things* are *awful* unto me (ſaith the Apoſtle) but al things are not *expedient*; all things are *lawful* for me, but I wil not be *brought under the power of any*, 1 *Cor:* 6. 12.

Verſ. 11.

So ſhall the King greatly deſire thy Beauty: For he is thy Lord, *and worſhip thou him.*

THeſe *words* are added as an argument or motive to invite & ſtir up the *Spouſe* to the exercise of *mortification*, ſelf denial, & holineſs, for as much as the ſame is *deſirable*, amiable, and wel pleaſing to the *King* her husband, *Col:* 1. 10. Nor ſhal ſhe be a *loſer*, though ſhe forſake all for Chriſt: if the world reject her and caſt her off, yet *Chriſt* himſelf wil delight in her, take care of and provide for her. Every one that hath *forſaken houſe*, or *Brethren*, or *Siſters*, or *Father*, or *Mother*, or *Wife*, or *Children*, or *Lands*, for his *names* ſake ſhal receive a *hundred fold* here, and *life everlaſting* in the world to come, *Mat.* 19.29. There is more true comfort in one hours *communion* with Chriſt (though in the midſt of affliction) then in many years enjoyment of creature-relations.

[*So shall the King greatly desire (or covet) thy beauty*] (i: e) he wil *delight* himself in thy *fairnes*; some read it, in thy *Sanctity* or holiness; and truly there is a wonderful beauty in true *holiness*.

According to this reading we may *Observe*, *That holiness in the Church is a desirable thing, and well-pleasing to the Lord*, who gave himself for her, that he *might sanctifie* and cleanse her with the washing of water; by the Word; that he might present it to himself a *glorious Church*, not *having spot or wrinkle*, or any such thing, but that she should be *holy*, and without blemish, *Eph:* 5. 26, 27.

1 Obs. *Holiness in the Church is amiable to the Lord.*

This point may be further *inlarged* in the following *Particulars*.

This is inlarged in four particulars.

First, *Holiness* becomes the house of *God*, *Psalm* 93. 5. *Psal.* 48. 1. *and the people of God*, *Tit:* 2. 13, 14 whereupon are called Saints, *and holy* Brethren, *Deut:* 33. 3. 1 *Cor.* 1. 2. *Heb.* 3. 1. *Psalm* 16. 3. *Dan:* 7. 18, 21, 22, 25. 1 *Pet:* 2. 9. 1

Again, the more *holy* we are the more like to *God*; for (1) he is *holiness* it self; holiness is his *nature* and essence, *Isai.* 6. 3 *Psalm* 99. 3, 5, 9. *Rev.* 4. 8. *Isai* 5. 16, *Isai.* 63 15 And (2) he is the author and worker of *holiness* in the creature, *Levit:* 20. 8. *John* 17. 17. *Jude* 1. 1 *Sam:* 2 2. *Levit:* 21. 32. 1 *Thess:* 5. 23. 2

Thirdly, Christ our *head* to whom we should be conformable is the great *Saint*, the *holy* one of *Israel*, *Isai.* 43. 5. *Isaiah* 53. 9. *John* 8. 46. 1 *Pet:* 2: 22. *Acts* 3. 14. *Rev:* 3. 7. *Isaiah* 54. 5. *Psalm* 106. 16: On his breast-plate *holiness* to the Lord is written, that he might take away the *iniquity* that cleaves to *our holy things*, *Exod:* 28. 36. Such a *high priest* became us who *holy*, and *seperate* from sinners, *Heb:* 7. 26. by whom we might be *presented holy* and without spot, *Eph.* 5, 26. 3

4 *Fourthly*, the *Spirit* of God whereby the Saints are *sealed* is the spirit of *holiness*, the *Holy Ghost*, *Psalm* 51. 11. *Isai.* 63. 10. *Eph.* 4. 30. 1 *Thes.* 4. 8. The Angels also, and the glorified souls of Beleevers are *holy*, *Deut.* 33. 2. *Acts* 7. 53. *Jude* 14. *Mat* 18. 10 *Heb.* 12. 23. and we should be like unto them, for they and we make up but one *Church*, only with this difference; they are *translated* into a state of glory, and we remain in a state militant. Though we are accepted with God only for the *Righteousnes* sake of Christ, and our inherent holiness doth not in the least contribute to the *matter* of our *justification*, yet the Lord *loves* and delights to have his people holy, both in their nature and actions; and 'tis *prophecied* that *holiness* shal abound in the times of the new *Testament*, insomuch that there shal be upon the *bells* of the horses *holiness to the Lord*, *Zach.* 14. 20. And O that Ministers and Churches were more holy.

But let us take the words as they are here laid down, [*So shall the King greatly desire thy beauty, or thy fairness.*]

This is directed to the *Spouse* for her *incouragement*. As she desireth and delighteth in the beauty of *Christ* her husband, who is altogether *lovely*, the chiefest of ten thousand; so he desireth and *delighteth* in her beauty, wherewith he himself hath adorned her and which flows from him. Out of his side there issued forth *water* and *blood*. *John* 19. 34. *John* 5. 6. whereby the Church is *cleansed* and rendred fair and full of beauty; and the rib taken out of *Adams* side, wherewith *Eve* was made, was a Type of this.

The words being thus briefly *explained* wil afford us this *Observation*:

2 Obser. *The Church is to deny her own wil, righteousnes &c. for Christ her spiritual Husband.*

That it is an amiable thing in Christs eye for the Church to deny her own will, wisdom, and righteousnes, and to renounce all other Lovers for his sake.

There is a *beauty* in Justification, and a beauty in sanctification; So shall the *King* greatly desire thy *Beauty*.

Now

Now if we look upon the Church as being enabled to practise this lesson of self-denial, by the grace and Spirit of Christ; So this beauty of hers (which is thus desirable) may wel be said to be put upon her by Christ, and to be his *beauty*; so that in conclusion Christ desireth, and delighteth in his own *beauty*.

All the spiritual *beauty* and Glory which the Saints have or shal have, is derived to them from Christ their *husband*, who infinitely excels all other husbands.

The *excellency* of this husband above other husbands may be *demenstrated* in *three* things, among many other particulars which might be mentioned.

Three thing propounded wherein Christ exceeds all other husbands.

First, other *husbands* wil have a considerable *portion* with their *spouses* before they marry them; beauty, or mony, or noble descent, makes up the *match*; but *Christ* findes us not fair and wel qualified when he first marries us to himself, but *polluted* in our *blood*, naked, and loathsom, *Ezek*: 16. 4,5,6,7,8. Then it is that he *spreadeth* his skirt over us, *covereth* our nakedness, *clotheth* us with *broidered* work, and decketh us with his Ornaments; and thus his heart comes to be ravished with his own *Beauty*, *Cant*. 4. 9. To the confounding of the *wisdom* of the world, and *flesh*, he justifieth the *ungodly* *Rom*: 4. 5. When we were *Enemies* we were *reconciled* to God, *Rom*. 5. 10, when dead in trespasses and sins, he *quickned* us, *Eph*. 2. 5. when we were *filthy* he cleansed us; when deformed, vile and wretched in our selves, he entered into *Covenant* with us, communicated his *Righteousness* to us; *poured* out his spirit upon us, *united* himself to us by the same *Spirit*, and enabled us to lay hold on him by *faith*: so that all comes from his free Love. 1.

Secondly, Other *husbands* if their spouses be not beautiful, sutable, meek, obedient, they cannot make them so; but Christ puts a new *spirit*, a divine nature into his *Spouse*, whereby she doth freely and cheerfully obey him. In the day of his power his people 2

shal be *willing*, *Psalm* 110. 3. of Lions they shall be made *Lambs*, *Isai* 11. 7. *Isai*. 65. 25. Though he finde us *filthy* and deformed, yet he doth not leave us so, but make us amiable and holy.

Thirdly, The temporal husband though his affections be much towards his Wife when he marries her, yet for the most part it so fals out, that after *miscarriages* (especially if they be gross ones) do alienate his heart, if not cause an utter *divorce* from her; But Christ having once set his *love* upon his Spouse, and knowing from eternity how she would prove, and what unkindness she would manifest, doth notwithstanding continue his *love* and kindness to her for ever; see *Jer*. 3. 1, 14. *Jer*: 31. 3. *Hosea* 2. 14, 19, *Hosea* 14. 4.

Is it an *amiable* thing for the Church thus to deny her self, and forsake all for Christ; this then informeth us, that though a man do many good things as *Herod* did upon *Johns* preaching, --- yet if he be under the power of any *lust*, whether pride, self-love, covetousness, uncleanness, or any other; If he do not deny himself, and all the *lusts* of the flesh and the world, and that in *love* to Christ, he is spiritually deformed and without *Beauty*: neither is there any true *comelinesse* or amiableness in his actions: wheresoever the Lord Jesus is graciously present by the power of his *Spirit*, he wil not suffer his irreconcileable enemies, the *Devil*, *Sin*, and the World to rule in his house, and freely without controll to lodge in his *bed*; If he enter into the *strong* mans house he will binde the strong man, and make *spoile* of his goods, *Mat*: 12. 28, 29. They that are not with *Christ* are against him; They that bawke the Cross of Christ for any outward *Relations* or advantages have no true *Beauty*, nor are they desirable: & what though now they pretend to follow him, by making a fair profession, and abounding in some external services (which are in credit at this day) yet their *hypocrisie* wil shortly appear: upon the parting of two *Gentlemen* whom a serving man hath long followed, it wil be seen to whether of them he

he relates; so it wil be in this case, when *Christ* and the world part.

Secondly, Let christians often remember the admirable gratious *condescension* of Christ, who first puts a *beauty* upon them, and then desireth and delighteth in his own beauty: as the Spouse describeth and highly commendeth his personal beauty, *Cant:* 5. 10. So he describeth & highly commendeth her beauty, *Can.* 4. 1, 2, 3, &c, he first blows upon his *Garden*, making the *spices* thereof to flow forth, and then eats his pleasant *fruits*: all is from him & to him, *Cant.* 4. 16. *Cant:* 5. 1. O wonderful condescension! O admirable love! thus the King *freely* and of his own accord is held in the *Rafters* or Galleries, *Cant:* 7. 5. being tied to the Church by the *bands* of love: her heart (to allude to that saying concerning the strange Woman, *Eccles:* 7. 26) is as *snares* and nets, and her hands as *bands*; the Lord Jesus is exceedingly *taken* with her; he allures her with his *beauty*, *Hosea* 2. 14, 19. *Isai:* 62. 4. *Hosea* 11. 4. and she *allures* him with her Doves eyes, *Cant:* 1. 15. and so their spiritual *allurements* and delights are *mutual* and reciprocal, these things are to be *spiritually* considered and improved. 2 Use.

It followeth [*For he is thy Lord, and worship thou him.*]

The *dominion* or Lordship of Christ is here subjoyned as a reason or ground why the Church should *obey* and worship him: Is it not a meet and comely thing for the subject to *obey* his Prince, and the servant his Lord and Master? Christ hath put a beauty upon his Church, pardoned her sins, delivered her from the curse, and set her at liberty, not that she should live carnally, but obey him spiritually: Being *dead* to the *Law* by the body of Christ that *she* should be *married to another* even to him that is raised from the dead, that she should bring *forth fruit unto God*, *Romans* 7. 4.

Hence

3 Obs. *That we should eye Christ as our Lord so as to obey him.*

Hence *Observe.*

That we should not only look at Christ as our high Priest and Saviour, to procure for us pardon and Reconciliation, and to free us from wrath and hell; But also as our Lord and King, to serve and obey him.

By vertue of his *Priestly* office he hath satisfied and made an atonement for our sins, *Exod.* 30 10. *Lev.* 5 18. *Rom:* 5. 11. 1 *John* 2. 2. and by vertue of his *Kingly* office he ruleth in us: our faith is to be *directed* to him for pardon in the former relation, and for power and ability to obey him in the *latter:* and indeed that man who *cordially* closeth with Christ in his *priestly* office, will also *bow* down before him. and worship him as his *Lord*; he that heartily *embraceth* Christ in one Office, doth heartily *embrace* him in all.

Christ hath a two-fold Lordship.

Now the *Lordship* of Christ may be considered two wayes.

1 *Absolute and genera*

First, Christ hath an *absolute* providential independent Lordship or soveraignty over all things in Heaven, and earth, and hell, as he is the most high and *mighty* God, *King* of Kings, *Lord* of Lords, *essentially* one with the Father, the Lord of glory, 1 *Cor.* 2. 8. *Act:* 10. 36. *Heb.* 1. 10. *Eph.* 4. 5. There is but one *Lord Jesus*, by whom are *all things*, and we by him, 1 *Cor.* 8. 6.

2 *Relative and peculiar.*

Secondly. Christ hath a peculiar *relative* Lordship, as he is mediatour and *head* of his Church, which is his body, for whose good and welfare all things are put into his hands by the Father. *John* 5 22. *John* 13. 3. *John* 17. 2. *Eph.* 1. 20, 21, 22, 23. the *King* is head and ruler over all his subjects within his dominions; but he ruleth his *Queen* in a more peculiar intimate manner.

The former is an *uncreated*, but the latter is a *created* Lordship; God hath made that same *Jesus* whom ye crucified both *Lord* and Christ, *Acts* 2 36.

Reasons we should obey the Lord Jesus.

There are strong *Reasons* why we should Worship and obey Christ as our Lord,

8 B-

1 Because we are his, and belong to him all *manner* of wayes; As, *First*, By *creation*, *Co.* 1.16,17. *John* 1. 3. *Heb.* 1. 2.

1 Reas: *We are his every way,*
1 By *Creation,*

Secondly, By the eternal *donation* of the *Father*, which *donation* was reciprocal; we were given to Christ, and Christ to us, *John* 17. 2,6,24. *Isa.* 42.6,7, *&c.*

2 By *eternal donation.*

Thirdly, By *purchase* and acquisition, Christ payed dear for us, even the *price* of his own *blood*, (*i: e.*) the blood of God, *Acts* 20. 28. Be you *holy* as God is holy, and passe the time of your sojourning here in fear, for as much as ye were not *redeemed* with corruptible things as silver and gold, from your vain conversation, but with the *pretious blood* of Christ, *&c.* 1 *Pet.* 1. 16, 17, 18, 19.

3 By *purchase,*

We are his, & belong to him soul & body; all that we have, & all that we can do is too little for him, who gave himself for us that he might *redeem* us from all iniquity & purifie to himself a *peculiar people, zealous of good works.* Tit: 2. 14. ye are *bought* with a *price*, therefore glorifie God in your *body, & in your spirit, which is Gods*, 1 *Cor:* 6. 20. he dyed, that they which *live* should not henceforth *live* to themselves, but *unto him* which *dyed for them*, and rose again, 2 *Cor:* 5. 15.

Fourthly, by spiritual *union* and implantation; he is the vine, we are the branches; he and we are one *spirit*, one Christ mystical, *John* 15. 5. 1 *Cor:* 6. 17. 1 *Cor:* 12. 12. God having *transplanted* us out of the old *vine* the first *Adam*, and crucified us to the old Covenant, and ingrafted us into the *new Vine* the second *Adam*, that we might be found in him, and that our *fruit* might be found in him, and to him, *Phil:* 3. 8. *Hos:* 14: 8. *Rom* 7. 4. In a word, that we might live from and by Christ as our *principle*, for him and to him as our end, *John* 15. 1,2. *John* 17. 21, 22, 23 *Gal:* 2. 19, 20. 1 *Cor:* 15. 45. *Phil.* 1. 11.

4 By *spiritual union*

Fiftly, we are the Lords by *Covenant* and stipulation, God in Christ hath entered into Covenant with us, and promised to be our God and Father, *Jer.* 31.

5 By *Covenant*

33. *Heb.* 8. 10. and we have *accepted* the grace of the *Covenant*, and do *avouch* our selves to be the Lords people. *Hos.* 2. 23.

6 By Conquest, Sixthly, By *Conquest*; Christ hath not only vanquished his peoples enemies by the power of his *eternal* Godhead, upon the cross, and at his Resurrection, *Col.* 2. 15. *Heb:* 2. 14. *Rom:* 8. 34. But he doth also subdue their hearts to himself by the power of his grace, and cause them to triumph by Faith in his victories, *Rom.* 8. 37,

2 Reas. *Because we are to be like the Angels in obedience.* Another *Reason* may be taken from the obedience of the blessed *Angels*, whose nature is superiour to, and far more excellent then ours, yet they do chearfully worship and *obey* Christ, when the Lord *bringeth* his first *begotten* into the world he saith, *Let all the Angels of God worship* him *Heb.* 1. 6. *Luke* 2. 13, 14, & we pray let thy will be done on earth as it is in Heaven.

How Christ will be worshipped. *Quæ:* But how will this Lord be *worshipped* by us? *Ans.* In *Spirit* and *Truth John* 4. 24. Inwardly and outwardly in Soul and body, with cheerfulness and alacrity, *Psal.* 100. 1, 2. In *Righteousness* and holiness without fear all the dayes of our life, *Luke* 1. 74, 75, honouring and reverencing him in our hearts, drawing nigh to him in his word and ordinances, with uprightness & sincerity in the inward parts, *Gen.* 17. 1, being circumcised in *Spirit*, putting no confidence in the *flesh*, having not the praise of men but of God, *Rom:* 2. 28. *phil.* 3, 3; who weigheth the *spirit* of men in the balance of the Sanctuary, *Proverbs* 16. 2. and knoweth perfectly from what *principles*, upon what *motives* and grounds, and for what *ends* we come before him, and worship him.

1 Use. Should we worship Christ as our *Lord* and King? This then reproves most people (that are called *christians*) who vainly boast that Christ and Heaven is theirs, that they have beleeved ever since they were born and doubt not of the pardon of their sins and the salvation of their *Souls*; yet in the mean while they are far from yeilding sincere obedience to *Christ*, as their *Lord*; or giving him the honour of his

regal

regal office; they have other gods and Lords whom they serve, *Exod:* 32.4. 1 *Cor.* 8. 5. Satan is their Lord, Covetousnes is their *Lord*; *ambition* is their Lord, *Lust* is their Lord; and therefore when they come to dye, God may wel bid them go for peace and comfort to the gods and *Lords* whom they have served; Let them *deliver* them if they *can*, *Judg.*10. 13, 14. But alas, there wil be neither *voice*, nor any to answer or regard them in that day, 1 *Kings* 18. 29. 'Tis a meer *Satanical* delusion when men brag of an interest in Christ, and of peace and pardon by him, and yet know not what it is *spiritually* to worship the Lord; whilest they acknowledg him in *words*, they deny him in *works*, *Tit.*1.16. If I be a *Father*, where is mine honour? and if I be a *Master*, where is my *fear* (saith the Lord?) *Mal:* 1. 6. We should obey this Lord universally, both in respect of the object, having a regard to all his commands; & in respect of the subject, with all the powers of our souls, sincerely, cheerfully, constantly.

Secondly, Considering what our *Lord* did and suffered for us, how he was obedient to the death of the *Cross*, *Phil:* 2. 8. we ought not to shun the *meanest* work or office that tends to his glory, and the profit of our neighbour: The *Lord* of glory abased himself for us, and shall not we condescend one to another; let us remember that grave *exhortation* of the *Apostle*, Rom.12 10,16. Be *kindly affectioned* one to another with Brotherly love, in honour *preferring* one another; *Minde not* high things, but *condescend* to men of *low degree*; and let us never forget the example of our *Lord*, who (knowing that the Father had given all things into his hands, and that he was come from God, and went to God) *washed* his *Disciples* feet and wiped them with a *Towel*; if then our *Lord* and master washed his Disciples feet, we also ought to wash one anothers feet, *John* 13.3,4,5,13,14,15. If he did thus when he was ful of the thoughts of his own *glory*, wel may we do so being compassed about wi h many *weaknesses*, and our selves subject to the like *infirmities* with our Brethren. 2 Use.

Vers.

Vers. 12. *And the Daughter of Tyre shall be there with a Gift, even the rich among the people shall intreat thy favour.*

IN these words we have a *prophecie* of the flourishing state of the Church, even in this *life*, which (though it was partly *fulfilled* to the primitive Church, when *Constantine* and other Princes submitted themselves to the scepter of Christ, and cast down their Crowns at his feet) yet this, with other *Prophecies* of the like nature do yet remaine in a great measure to be *accomplished*. And though it wil not be denied, but inward *spiritual* priviledges were shadowed forth by external good things in the prophecie of *Isaiah*, and other scriptures of the Old Testament, yet it would be intolerable, (nor can it be done without bringing in needless and groundless *Allegories*) to expound all the prophetick scriptures which speak of the outward prosperity and flourishing condition of the Church in this life so as to exclude that which is *external*, and apply the same only to *internal* and spiritual priviledges, especially considering what was revealed since Christs ascension in the *Apocalyptical* visions, *Rev:* 11. 15, 17, 18. *Rev:* 16. 6, 7, 19. *Rev:* 17. 14, 16.

But of this I shal speak further, and more particularly, when I have *opened* the Text.

By the *Daughter* of *Tyre*] we may understand the people and *Common-wealth* of *Tyre*, which flourished in *Solomons* time, 2 *Chron:* 2. 3. and under which the Spirit of God here *comprehends* other flourishing Nations and Kingdoms.

Tyre once a glorious City,

Tyre was sometimes one of the chiefest Cities for Traffique in the world, as appears *Ezek:* 27 *chap:* the crowning City, whose *Merchants* were Princes, and her Traffiquers the hononrable ones of the earth, *Isa.* 23. 8. she heaped up *silver* as the dust, and fine *gold* as the mire of the street, *Zach:* 9. 3.

We

We finde that many *Inhabitants* about *Tyre* and *Sidon* flock dafter the Ministry of Christ, *Mark* 3.8. *Mark* 9, 24. Insomuch that he upbraids the unbeleeving *Jews* with the forwardness of these. *Mat:* 11.20, 21. & afterwards *Christ* had Disciples in this *City*. *Acts* 21.3, 4, 5. according to that prophecie; Behold it shal be said that this or that man was *born* there, *Psalm* 87. 4, 5, 6.

These were the *first* fruits, but the *full* harvest is to come; when the *fulness* of the Gentiles shal be brought in, and God shal turn away iniquity from *Jacob*, then shal all *Israel* be saved, *Romans* 11. 25, 26, 27. 2 *Cor:* 3. 15, 16.

[*The Daughter of Tyre shall be there with a gift,*] Where shal she be? even among the True and *spiritual* Worshippers of Christ, *John* 4.23.24. who obey him as their *Lord*, and give him the honour of his Kingly *Office* and dignity; There shall the Daughter of Tyre be with a gift; hence Observe

That Christ will put honour upon his sincere Worshippers and servants, even in the view of the world. 1 *Obser. Christ will honour sincere worshippers.*

God will *honour* them that *honour* him, and they that despise him shal be lightly *esteemed*, 1 *Sam:* 2.30. This was evident in the case of *Mordecai* and *Haman*, *Ester* 8. True riches and honour are with *Christ*, who is the true wisdom, *Prov:* 8.18.

Hence we may draw three *Corrolaries*,

First, that the direct way to true *honour* and renown is to honour and exalt the Lord Jesus as King of Nations and Saints; which is specially required of us in these times. If any man *serve* me (saith Christ) him will my Father honour, *John* 12. 26. | True honour is not attained by self seeking, and advancing a personal worldly *interest* of our own; it comes not by holding correspondence and compliance with wicked men, 1 Corrol.

men, nor by consulting the rules of *Machiavellian* carnal policy. Wo to them that seek deep to hide their counsel from the Lord; surely your turning of things upside down shal be esteemed but as the potters clay *Isai.* 29.19,20. Wo to them that are drunk with ambition & carnal policy themselves (for so may those words *Hab:*2.15, 16. be figuratively taken) and put their *bottle* to their neighbours that they may also *intoxicate* them with the same *principles*, surely such men in the end shal have *shame* instead of *glory*.

Do we not know that *Pharaoh*, *Sihon*, and other wicked *Kings* refusing to let the army of the *Israelites* pass, grounded their practise upon maxims of *State-policy*, and yet for all that the Lord laid their *honour* in the dust? would we therefore arrive at true honour, let us then *honour* Christ as our Lord and King; let us be obedient to his word and Ordinances; let us conform our selves to Gospel-rules and precepts; let his design be our design, and his interest our interest. As *Ruth* said to *Naomi*, so should we say to Christ, *whither* thou *goest* I wil *go*, and where thou *lodgest* wil *lodge*; thy *people* shal be my *people*, and thy *God* my *God*, *Ruth*: 1. 16. Thus we are to follow the Lamb whithersoever he goes, in foul weather as wel as fair, in rugged waies as wel as plain paths; nor should we seek the honour of men, but the honour that cometh from God only.

2 *Corrol.* *Secondly*, since this is the way to true *honour*, those in great places especially should be careful to worship the Lord *sincerely*, and to let him *reign* in their hearts, and rule in all their counsels and determinations, else truly they wil at one time or other be layed aside with disgrace & *contempt*; The Lord wil pour contempt on the honourable ones of the earth, and wil raise up other *instruments* whom he wil honour, and by whom he wil be *honoured*; when King *Saul* was not faithful to him and his *interest*, he laid him and his family aside, and raised up the house of *David*: so *Jehu* that forward man, though he had expressed much seeming zeal against *idolatry* and false Worship, 2 *Kings* 10. yet aiming more at the Kingdom then at the glory of God in destroying the house of *Ahab*,

Ahab, God avenged the bloud of *Jezreel* upon the house of *Jehu*; whose base self-ends brought down vengeance upon his posterity.

He that followeth after righteousnes (even when it is departing from a Nation) shal finde life, and true *honour*, Prov. 21. 21. When *Nebuchadnezzar* honoured the *King* of Heaven (who is able to abase those that walk in pride, then had he his honour, & his reason, & the glory of his Kingdom restored unto him, Dan. 4. 37. the Lord *abaseth* the proud, but *exalteth* the humble and lowly.

Thirdly, as the world casts *dirt* on the *Saints*, so the Lord wil put *honour* upon them, walking as Saints; (for otherwise they may bring dishonour upon themselves and their profession:) herein the Lord *outvies* the world; if he wil honour and lift up his servants who can pul them down? In their greatest sufferings though they appear black to the world, yea and to themselves too, yet they are comely to God: We approve our selves (saith the Apostle, 2 Cor 6. 8.) the Ministers of God by *honour* and *dishonour*; Though the Saints walk through dishonour in the account of the world, yet they are *honourable* in the account of God, *Isai.* 43. 4. who poureth *contempt* upon *Princes*, and setteth the poor on high from affliction: the *righteous* shal see it and rejoyce, and all *iniquity* shal stop her mouth, *Psalm* 107. 40, 41, 42. Let the Saints therefore be joyful in glory: let the *high praises* of God be in their mouth, and a two-*edged sword* in their hand, to execute *vengeance* upon the *Heathen*, *to binde their Kings in chains*, and their Nobles with fetters of iron: *This honour have all his Saints*, *Psalm* 149. 5, 6 7, 8, 9. The *Daughter* of *Tyre* shal be there with a gift. 3 Corrol.

It followeth [*Even the rich among the people shal entreat thy favour*,] or shal seek thy face, or earnestly beseech thy favour.

This is a further description or amplification of the prosperous state of the Church in this world: The rich or *fat* ones among the people shall make humble and importunate suit to the Church, whom the Lord wil make an *eternal excellency*, the joy of many *Generations*, *Isai*, 60. 15. Hence we may *Observe*,

2 Obs. *That the time will come that the rich, and noble, and potent ones of the Nations shal highly esteem the Church of Christ and her priviledges, and shal desire communion with her.*

The rich & Noble ones shal highly esteem the Church.

At the *first* preaching of the Gospel, not many *rich*, not many noble were called, 1 Cor. 1. 27. those that generally *adhered* to Christ and his Apostles were the poor contemptible ones of the world, *Mat.* 11. 5, *Luke* 14. 20. *James* 2. 5. But here it is prophecied and promised that the rich and *honourable* among the people shal intreat the Churches favour, and bow down before her; And again, all the kinreds of the Nations shal worship before thee, and they that be *fat* on the earth shal eat and worship, *Psalm* 22. 27, 29.

We meet with many *prophecies* and promises to this purpose, which were never yet fully accomplished, but shal be before Christ deliver up the *Kingdom* to the Father, 1 Cor. 15. 24.

'Tis promised to the Church, that *Kings* shal be her *nursing* Fathers, and *Queens* her *nursing Mothers*; they shal bow down to her, and *lick* up the dust of her feet, *Isai*: 49. 23. She shal *ride* on the *high places* of the earth; the sons of strangers shal *build* her wals, and *Kings* shal minister to her; and the Nations and Kingdoms that wil not serve her shal perish, *Isaiah* 58. 14. *Isaiah* 60. 1, 3, 5, 10, 11. The *ten Kings* that gave their power to the *Beast* shal be overcome, and shal joyne with the Church, and help to destroy the beast, *Rev.* 7. 14; 16.

Prophetical Scriptures concerning the advancement of the Kingdom of Christ in the world,

Among many other *Scriptures* that might be alledged for the confirmation of this point, I shal refer the Reader to *Psalm* 2. 8. *Psalm* 8. 6, *Psalm* 22. 27, 28, 29. *Psalm* 86. 9. *Heb.* 2. 8, 9. *Isaiah* 2. 1, 2, 3. *Isaiah* 65. 14, 17. *Isaiah* 66. *Jer.* 30. 3, *&c Ezek* 28, 24, 25, 26. *Ezek.* 34: 11 *Mic*: 4. 1, 2, 4, 5 *Zach*: 2. 11, 12. *Zach*, 6. 12, 13, 14. *Zach*: 12, 6, 7, 8. *Acts* 1, 6, 7 *Rom.* 11. 25, 26, 27, *Rev.* 21. 24, 26.

But let him specially consider these *three* scriptures, (*viz*: *Dan.* 2, from *verse* 31 to 45, *Dan*: 7. 4, 18, 27. *Rev*: 11, 15, 17, 18,

Touch-

Touching that remarkable Vision mentioned in *Daniel*, chap. 2. from 31 to 45 *Verse*, Relating to the kingdom of the *Stone*, and the spreading there of (which is generally expected at this day as the great truth of this Generation) Though some late *learned* Writers * have largely treated on this subject, and answered the *objections* of the contrary minded: yet being now upon a suitable Text, I shal take the boldness to propound my thoughts concerning the same.

The glory of Christs Kingdom in this world evinced from Daniel 2. 41. &c.

* *Mr: Mede*, Mr. *Hewet*, Mr. *Parker on Dan: 2, and Dan: 7.*

And this I shal do in giving a brief answer to several *Quæries*.

Quæ. What is meant by the *leggs* and toes of iron in this *Vision*, *Dan.* 2. 33, *&c?*

1 *Quer: What is meant by the leggs, &c. of iron?*

I Ans.

First Negatively, It cannot be meant (as some interpret it) of the *Syrian* and *Egyptian* branches, the successors of *Alexander* in the *Græcian* Monarchy,—For these *Reasons*;

1 *Answ. Reasons why it cannot be meant of Alexanders successors.*

1 Because this *Vision* extends it self to the last days, *verse* 28. but the leggs and feet which are the last part of the *image*, (if applyed to the *Seleucidæ*, and other successors of *Alexander*,) did expire before Christs *Incarnation*; for the Kingdom of *Syria* was by the *Romans* reduced to a province 60, and the *Egyptian* 30 years before the birth of Christ; whereas we read here, *Dan.* 2. 44. that in the dayes of these *Kings* (that is) when the two leggs are divided into *ten Kingdoms*, the God of Heaven wil set up a *Kingdom*, *&c.*

2 Reas.

Secondly, because every *mettal* in the vision signifies a distinct compleat *Monarchy* from the beginning to the end; As the *Brazen* belly and thighs make up the whole *Græcian* Empire, consisting of *Alexander* with his successors, the *Seleucidæ* and others (and thus the *Græcian* Monarchy is described, *Dan.* 8. 21, 22.) so likewise the *leggs* and feet of iron do *constitute* another Empire or *Monarchy* distinct from the former.

3 Reas. *Thirdly*, because this *Beast* which hath *iron* leggs is more dreadful and terrible then the former; as *iron* it bruiseth all other *Kingdoms*, and devoureth the whole earth, *Dan:* 7. 7. which cannot be truly applyed to the *Syrian* and *Egyptian* branches, who never had that strength and success which their Captain *Alexander* had, *Dan:* 8, 21, 22.

2 *Answ:* Therefore *Affirmatively*, by the *iron* leggs, feet, and toes, we must understand the *Roman Monarchy* which was far stronger, and more terrible then the three former.

There are two divisions of this great *beast*.

1 Into two leggs, (*viz.*) the *Eastern* and *Western Empire*; which were strong as *Iron*, and subdued the Nations.

2 Into feet and *toes*, the *Eastern* Empire being possessed by the great *Turk*, and the Western *Empire* being divided into *ten* several *Kingdoms*: Great endeavours have been used to unite these Ten Kingdoms into one entire body or *Monarchy*, especially by the *Spaniard*; but they shal remain distinct Kingdoms, and shal not be mixed no more then *Iron* can be mixed with clay.

Reasons why the Roman Monarchy must needs be signified by the iron legs, &c.

That these *iron* leggs, feet, and toes, are the *Roman* Monarchy, and branches thereof under the Eastern and Western Antichrist, may be proved by these *Reasons*.

1 *Reas.* *First*, because it is represented by a distinct *metal* next succeeding the *brazen* belly and *thighs*, or *Gracian Empire*; therefore it must needs be the fourth, or *Roman* Monarchy; for we read of no other entire worldly Monarchy that succeeded.

2 *Reas.* *Secondly*, because this metall is stronger then all the other, and breaketh them in pieces, *Dan:* 2.40. which is true only of the *Roman* Monarchy: for this beast had great *Iron* teeth of war, such as *Scipio*, *Caesar*, *Mark Anthony*, *Pompey*, and nails of *brasse* (i.e.) *Senators* and Magistrates to hold fast what the other had Conquered. The *iron* leggs and feet are parallel with the iron teeth of the *fourth* beast, *Dan* 7.7.

Third-

Thirdly, Whereas the *ten* Kings or Kingdoms are represented by the *ten* toes, this also is a character of the *Roman* Empire, as being divided into several distinct Kingdoms, see *Rev.* 12. 3. *Rev.* 13. 1. *Rev.* 17. 12. 2 Reas:

Fourthly, This metall must be dashed in peices in the end of time by the kingdom of Christ ruling in the Saints; and therefore is applicable to the *Roman* Empire continuing in the *branches* thereof to this day. 3 Reas:

Quæ: What is meant by the *stone* that smote the *Image* upon his feet of iron and clay, and brake them to pieces? 2 *Quæ: What is meant by the little stone?*

Ans. It was not properly Christ at his first coming, and his kingdom immediatly following thereupon, (though I shal not *contend* with those godly men who say that the foundation of the *Fift Monarchy* was then laid,) but it cannot properly be applyed to the *spiritual* kingdom of Christ at his first coming, for these *three* Reasons. *I Answ: Negat: Not the kingdom of Christ at his first coming.*

First, because this kingdom of the *stone* is of that nature that it breaks in pieces all other kingdoms, so that they being destroyed this only stands, *vers.* 44 but *Christ* did not so at his first coming; neither doth his kingdom considered meerly as spiritual dash in pieces the powers of the world, but commands *passive obedience* to them though wicked. 1 Reas. *See Mr: Parker on Dan: 2,*

Secondly, Tis such a kingdom as shal be continued to the Saints of the most high (in the number whereof the *Jews* at their restauration are included) without alteration, *Dan.* 7. 18. for, it shal not be given to another people; but at the first coming of Christ the Gospel of the Kingdom was preached to the *Jews*, and then taken from them, and brought to the *Gentiles*, *Mat.* 22. 2 Reas.

Thirdly, It suits not the scope of the *Vision* to interpret it of the spiritual kingdom of Christ at his first coming; for what advancement had it been to *Christs* kingdom to beat down the successors of *Alexander* 3 Reas.

in the *Græcian* Empire, seeing Christs Church shal be longer oppressed by a far more terrible succeeding *Beast*, namely the Empire of *Rome* both united in one body, and divided into several branches.

2 *Answ.* By the little stone is meant the Kingdom of the Saints at the fall of Antichrist.

Therefore *affirmatively*, the *stone* that smites this *Image* is the Kingdom of the *Saints*, which in the glorious administration thereof shal be established at the fall of Antichrist, *Dan:* 2. 44, 45. *Da:*7. 26, 27. *Rev.*11. 15, 17, 18.

1 Reas.

For *First*, this Kingdom must beat down all opposite powers and Kingdoms of the world that have adheared to the *Beast*.

2 Reas.

Secondly. The Image being broken, the little *stone* becomes a great mountain, and fils the whole earth, *Dan* 2.35.

3 Reas.

Thirdly, This Kingdom riseth up about the time that the seventh *Trumpet* soundeth, which is the time that *Babylon* shal fall, *Rev* 11.15, 16, 17. Then and not til then shal all Kingdoms be subject to it; And therefore it is no other but the Kingdom of the Saints of the most high, *Jews* and *Gentiles* which shal flourish in the world at the fal of *Antichrist*; Christ reigning as *King* of *Saints* by dispensation from the *Father*, over all the Kingdoms of this world.

3 *Quæ:* Whether the Kingdom of the stone be a spiritual Kingdom.

Ques: How and whether the Kingdom of the *Stone* may be considered as a spiritual Kingdom?

1 *Answ.* Affirmat: In three respects it may be said to be spiritual,

Ans: It may be considered as a *spiritual* Kingdom in these Respects following.

1 *First*, As this Kingdom is erected and advanced not by carnal wisdom and policy, and such like weapons of the flesh; but by the wisdom and power of the Spirit of God, who though he use instruments, yet he doth all in them and by them, *Zach.*4.6. *Isai.*9.5. The *stone* that smites the *Image* is *cut* out without hands.

2 *Secondly*, As this Kingdom is accompanied with a wonderful increase of *spiritual* blessings, light, love, and unity among the Saints.

Thirdly,

Third'y, As the Saints (who are Deputed by God to rule the Nations of the world) do act from the *spirit* of the Lord as their *principle*, ruling in the fear of the Lord, 2 *Sam*: 23.3. Thus it may be said to be *spiritual*. 3

But in other respects it is not properly a spiritual, but a temporal outward *Monarchy*; as appeareth by these following *Considerations*. 2 *Answ*: *Negat*: *But in other respects it is not properly a spiritual, but a temporal Monarchy.*]

First, Christ had a *spiritual* Kingdom in and among his Saints before and after his passion, when the Church was under the sharpest persecution, and the *Image* flourished most; this could not with-hold the *spiritual* Kingdom of Christ; but the Kingdom which *Daniel* speaks of begins to flourish at the time of the battering down of the *Image*; I might add, that Christs *spiritual* Kingdom doth not overthrow, but rather set up *civil* governments. 1 *Consid.*

Secondly, It is such a dominion as Gods people the *Jews* were deprived of, and was taken from them by the *Babylonian* captivity, *&c.* God by this Vision, *Dan.* 2. intending the comfort of the *Jews* who had lost their outward *Kingdom* and liberty; and shewing that after many changes it should return to them again; and therefore it is a temporal Kingdom, and an outward dominion. 2 *Consid*

Thirdly, To interpret it only of a *spiritual* Kingdom would not suit *Daniels* scope in interpreting the *Kings* dream, whose thoughts were busied about the issue of his *temporal* monarchy. 3 *Consid.*

Fourthly, If it were only a *spiritual* Kingdom consisting in the preaching of the word, *&c.* why should the *stone* rather smite the *feet* then any other part of the *Image*? doth not the *spiritual* kingdom of Christ strike at the other *mettals* as wel as this. 4 *Consid.*]

5 Consid. *Fifthly*, It is such a kingdom as doth execute *temporal* judgements by the *material* sword upon the kingdom of the *beast*, see *Isai.* 34. 7,8. *Isai* 63. 4. *Rev.* 16. 6,7. *Rev* 17. 14, 16. *Rev.* 18 6,7. *Rev.* 19. 18,19, 20. In a word, it may be said to be a *mixt* Kingdom; partly inward and *spiritual*, (and so it comes without observation, *Luke* 17.20, 21.) partly *external* and civil, consisting in the purity of Gospel-Ordinances, and justice and equity in civil administrations.

4 Quæ: What are the priviledges that relate to the Kingdom of the stone?

Quæ: What are those priviledges that shall accompany the Kingdom of the stone when it hath smote the Image, and is advanced?

Ans: I shal but *briefly* hint them because they are largely spoken of by others. We shall have more comfort in the enjoyment then in the writing of them.

1 A new Heaven and a new earth,

First, There shal be (as it were) a *new* Heaven, and a *new* Earth: a *new* face, lustre, and glory upon all things, *Isa.* 65.17,18. *Isai.* 66. 22. 2 *Pet:* 3. 13. *Rev.* 21. 1,4,5,6. old corrupt *forms*, customs, and constitutions both in the *Church* and Civil *State* shal pass away and be abolished. Behold all things shall be new.

2 A glorious accomplishment of prophecies,

Secondly, There shal be a glorious *accomplishment* of predictions and *Prophecies*; then shall the *sealed* Book be opened, *Rev:* 5.4. *Dan:* 12.9,12: The advancing of this kingdom wil be the best and clearest *comentary* upon the *Apocalyptical* Visions; we shall then be able experimentally to say, that nothing hath failed of all the good that the *Lord* hath spoken.

3 An abundant pouring out of the Spirit.

Thirdly, a large and abundant pouring out of the Spirit of God, the earth shal be *filled* with the *spiritual* knowledg of Christ, as *waters cover the sea*; and the *light* of *one* day shal be as the light of *seven*, *Joel* 2. 28, *Isai.* 11: 29. *Isai.* 30.26.

4 Purity in Ordinances and worship,

Fourthly, a wonderful convincing purity, beauty and *Majesty* upon the *Ordinances* and worship of Christ

Christ: honour shal be given throughout the world to the people and thingis of God, Rev. 11. 1,2. Isai. 65. 25. Isa: 60 13. Ezek. 43. Rev 21. 24,25,26, 27.

Fifthly, a blessed sweet harmony and union among all the Saints, Jews and Gentiles; the envy of Ephraim shal depart; Ephraim shal not envy Judah, nor Judah vex Ephraim any more. Isai. 11.13. Zach: 14. 9. Zeph. 3.9. This day wil put an end to all those wrangling fleshly disputes & quarrels that are among christians, some in one way, some in another.

5 Union among the Saints

Sixtly, Peace shal be in our borders, the people shal beat their swords into Plowshares, &c. Nation shal not rise up against Nation, neither shal they learn war any more; Justice also shal be impartially administred; the Church shal be the habitation of Justice, the mountain of holiness, see Isai. 11.9. Isai. 2.4. Isai. 14.14. Isai. 60.18, 19, &c: Jer: 31.23. Isai. 61.11.

6 Peaceable and religious administrations,

Seventhly, To shut up all, there shal be a glorious return of prayers to the Saints; whilest they call, God wil answer; and whilest they are yet speaking he will hear, Isai. 65. 24.

7 Rich returns of prayer.

Quæ: What may we think of the Disputes and contendings that are at this day about the Fifth Monarchy?

V Quæ: How to judg of the disputes touching the fifth Monarchy,

Answ: Truly it is to be feared that there is much vanity and corruption in the managing of these Disputes by both parties.

Ans: 1

1 Those that represent the opinion of the Fifth Monarchy as an odd frantick notion, tending to judaisme and popery, and destructive to all order and government; & therefore would have them persecuted that hold it.

2 Those christians whose spirits, time, and pens are wholly taken up with the opinion of the Fifth Monarchy, neglecting in the mean time other substantial practicious truths, such as Justification, union, self-searching, the life of Faith, &c. which specially con-

concern the *peace* and comfort of their souls, and their walking with God in their places; and *rigidly* imposing upon others what they themselves conceive touching the time and place of the killing of the *Witnesses*, the *personal* reign of Christ, and the very moneth or year when, and the instruments, wayes, and means whereby the *fifth Monarchy* shal be introduced, and erected. Who is it that giveth light in things controversal? who is it that renteth the *vail* which is upon the hearts of men to this day? The *wrath* of man worketh not the *Righteousness* of God *James* 1: 20. he that *beleeveth* maketh not *haste*, *Isai.* 28. 16, Every thing is *beautiful* in that season that God brings it forth. The Lord seems to delay the performance of his *promises*, in exposing his people to sufferings, that so he may discover who are the lofty and unsound, and who are the truly humble and righteous. An ambitious murmuring unbeleeving spirit is odious to the Lord. *The Vision is yet for an appointed time; but at the end it shall speak*, and not lie; Though *it tarry, wait for it*, because it wil surely come, it will not tarry: *Behold his soul which is* lifted up is not upright in him: but the just shal live by faith, *Hab.* 2. 3, 4. Let us (*dear christians*) exercise faith, hope, and patience, and pray incessantly til the Lord *batter* down the remainders of the image, and come with *glory* into his *Temple*, *Hab.* 2. 3, 4. *James* 1. 4. *Heb.* 10. 36 *Rev.* 1. 9. *Rev.* 2. 9. *Rev.* 3, 10. 11.

2 *Secondly*, we may wel hope (notwithstanding the apostacy and rashness of many) that there are a *competent* number of humble watchful Saints scattered up and down in the Nations at this day who wait for the deliverance of *Sion*, and who have a *mighty* spirit of faith and prayer in order thereunto, keeping their garments *pure* and unspotted in this hour of *temptation*, which is both on the right *hand* and on the left.

3 *Thirdly*, though we are not to *limit* the holy one of *Israel*, Psalm 78. 41. In whose hands the times and *seasons* are, *Acts* 1. 7. yet we may wel conclude that the time for the flourishing of Christs kingdom draw near, if we compare the word and works of God

The

The several *accounts* of godly men who have made it their design to search into the *prophecies* of the scripture; The hopes of the *Saints* under *various* administrations, and the general expectation of a great change which is at this day among *Jews*, *Turks*, *Papists*, *&c.* (some upon one account, and some upon another) as is observed by *Travailers* and learned men, with other *symptomes* and prognosticks of the approach of this *Fifth* kingdom; These things being duly considered, we cannot but hope that the day of the Lord is near, even at the *doors*; and who knows whether this *generation* shal pass away before the Lord appear? *Luke* 21.30,31,32.

Having thus propounded my thoughts in answer to these *V Quæries* touching the Kingdom of Christ, I shal now briefly lay down some *Grounds* of the former Doctrine, namely, *That the Rich, Noble, &c shal highly honour and esteem the Church.*

Grounds of the Doctrine (viz:) that the Rich and Noble, &c. shal honour the Church.

First, it shal be so in regard of Gods truth and faithfulness, who wil perform what he hath promised and prophecied: Thus he did before the coming of Christ; and thus he will also do with the *Prophecies* which relate to the times since the coming of Christ, they must and shal be fulfilled. 1 *Ground*

Secondly, Because the Lord wil answer the *voice* and cry of the prayers, hopes, and bloodshed of his *Saints* and *Martyrs*; There is a *seed* sown by the *Spirit* of God in the Saints through many Generations which shall *spring* up in due time (it may be many years) after they be laid in the dust: The Lord wil in answer to the *voice* of the prayers & *blood* of his people (which cry mightily to him) shake and turn the Nations upside down, and make the *Kings* and rulers thereof bow before his people: not only the sins of the wicked, but also the prayers of the *Saints* make way for great changes and revolutions in the world, see *Isai.* 45.11. *Rev:* 5.8,9,10,11,12,13. *Rev:* 8.3,4,5. 2 *Ground*

Thirdly, because Christ himself will be the last *actor* upon 3 *Ground*

upon the *stage* of this world: the Antichristian powers having played their parts in persecuting the Church must now give Christ leave to *play* his part, nay, wil they, nil they, they shal be turned off the *stage* and the Lord in spight of them all wil play his part in raising and comforting his afflicted Church, and make the great and Noble ones bow before her, and cast down their *Crowns* at *her feet*, *Isai.* 54. 10, 11.

1 *Use.* *Let* the *people* of God therefore *possess* their souls in *patience*, *Luke* 21. 19. The time is coming that the *rich* among the people shal entreat their *favour*: As yet we see not *all things* put under the *feet* of Christ, *Heb:* 2.8. But rather the people of God in most Nations are trampled upon by wicked men; but all things shal be put under the feet of Christ and the *Saints*; he that hath promised to *come* wil come, and wil not tarry, *Heb.* 10.37. *Isai.* 60. 22. Let us not anticipate the Lord, his time is the best; a *hasty* rash heart is not fit for the work of God; such a *heart* being for the most part ful of *unbelief*, slavish fear, and carnal confidence; the *Israelites* could not enter into rest because of unbelief.

[2 *Use.*] *Secondly*, shal the *Daughter* of *Tyre* and the rich among the people bow down before Christ and his Church; be wise then ye *Kings* and Rulers, be instructed ye *Judges* of the earth, serve the Lord with fear, and rejoyce with trembling; kiss the Son lest he be *angry*, *Psalm* 2:10, 11 Now that the *Lord* is visiting the Nations and powers round about you, It will be safest for you to prostrate your selves at his feet, and to take up your *Crowns*, powers and *Dignities* upon the account of the great *interest* of Christ, and to rule for his honour, and in subordination to him as King and Mediatour: he wil make the Princes of the world know that he ruleth in the midst of them, and is above them all.

3 *Use.* *Lastly*, This may be for our incouragement; though at present as to outward appearance there is but little probability that the rich and Noble ones of the Nations shal intreat the Churches favour: considering

how

ow many *vast* countryes and deminions in the world, as *America*, *China*, *Tartaria*, with their Kings and Nobles, lie in gross ignorance and darkness, we are ready to say, how is it possible that these things should come to pass? can the Lord bring water out of the Rock? can he prepare a Table in the Wilderness? wil he send his Gospel into all these Nations to subdue them? Beloved, let us not prescribe God a way to bring his Word to pass, let us not limit the holy one of *Israel*; he can in a moment destroy in this *mountain* the face of *the Covering* cast over *all people*, and the *vail that is spread over all Nations*, Isaiah 25, 7.

And so much for the 12 *Verse*.

VERS. 13.

The Kings Daughter is all glorious within, her clothing is of wrought Gold.

THe Church is here again called the *Kings Daughter*, as she is else-where called his Spouse, and his *Sister*, *Cant.* 5. 1. he being related to her all manner of wayes, as her Father, elder Brother, Husband; and performing really and faithfully the duties of all *Relations*, which no meer man doth, nor can do.

In this Verse the Spirit of *God* seems to *obviate* and prevent an Objection which might occur: having Prophecied *vers.* 12. that the daughter of *Tyre*, and the rich among the people shal intreat the Churches favour, it might be objected, that we see no such outward *glory* accruing to the Church; but rather she is vexed with the tempests of affliction, *Isai.* 54. 11. no body regards her; the Daughter of *Tyre*, and the *Kings* of the earth generally are so far from honouring her, that they think her not worthy to have the least footing in their *Dominiens*. *Object.*

To

Answ: To this there is an implicite *answer* in the Text thus, that although the outward deliverance prosperity and glory of the Church be in a great measure yet to come, and she for the most part afflicted and persecuted; yet notwithstanding she is at present *glorious*, yea she is all glorious within, and adorned with the *finest gold*. *Glorious* things are spoken of thee thou *City* of God, *Psalm* 87.3 and upon all his *glory* (that is his Church) shal be a *defence*, *Isai.* 4.5. he wil make the place of his feet *glorious*; *Isai.* 60:13: she is a *glorious* bride, she is spiritually *glorious*.

I wil *branch* this into two particulars, and accordingly raise Observations from it.

1 *First*, the Churches *glory* is internal [within] and being *opposite* to that which is meerly *external* and without, as the pomp and glory of the world is; otherwise the Church (as hath been demonstrated from many plain scriptures) shal also have an *external* beauty and *apparent* excellency, even in this life and if we take Glory in general, it is nothing else but an apparent excellency: now the Church hath a *divine* excellency, and this her excellency shall be made *apparent*.

2 *Secondly*, the *glory* of the Church in this Text may be considered as a *real* substantial permanent glory opposite to that *vain* glory which is but shaddowish *flitting*, and transitory.

Whereas the Churches glory is *internal* in the *Inner* man [*she is all glorious within.*] Hence *Note*:

The spiritual excellency of the Church is not discerned by the natural man.

That the true spiritual excellency of the Saints is not discerned by the natural man: Tis a glory *within*, and not obvious to the *outward* senses The world knows not how to judge of the true glory of the Church of Christ.

1 Reas. The *first* Reason is taken from the *nature*, *operations*, *comforts*, *priviledges*, *obedience*, *services*, and *victories* of the true members of the Church, which are most *inward*

and spiritual; the kingdom of God is *within* m, *Luke* 17.21. They are strengthned with might the spirit in the *inner* man, *Eph.* 3. 16. and are re-ed in the *spirit* of their minds, *Eph:* 4.23. He is a christian which is one *inwardly*, whose heart and it is circumcised, *Rom:* 2. 29. herein the *spiritual* excels the *formalist*; he is glorious *within*; but formalist makes only a glorious shew *without*. as for the *natural* man he looks only at the sur-and outside of things, and doth not penetrate spiritual *inward* priviledges: he looks not into which is *within* the *vail*, *Heb.* 6 19. neither doth discern the *things of the Spirit* of God, nor can he, they are *spiritually* discerned, 1 *Cor.* 2.14, 15. his is *dazled* with outward pomp and glory, he *stum-* at the Crosse of Christ, and is offended with the plicity of his Gospel Worship and people, 1 *Cor.* 19,20,21,23,26,27,28. This is the bitter *fruit* of *natural* pravity and corruption.

econdly, because the Church of Christ is a *mystery* mysteries must be known by Revelation. *Babylon* false Church is a *mystery* in respect of her spiri-delusions, *Rev:* 17.5. and *Jerusalem* the true rch which is from above, *Gal.* 4.26. is also a *myste-* respect of her spiritual enjoyments; this is a *mysterie*; I speak *concerning Christ and the Church*, 5,32. Christ *personal* is a *mystery*, 1 *Tim.* 3.16. and Christ in his members; therefore the Church is d his *mystical* body; as we cannot rightly judge of one, so neither of the other, without a *spiritual* Christ in the Saints the *hope of glory* is a glorious *ry Co* .1.26,27. I am crucified with Christ (saith Apostle) I live, yet not I, but Christ *liveth in me*, 20. The outward covering of the *Tabernacle* was of *Badgers* skins, a mean outside, but within it glorious, having in it the ark of the *Testimony*, *seat*, *&c. Exod.* 26. 14. Thus it is with belee-that beauty and glory which was in the *Taber-*

2 Reas.

na cle,

nacle, and *Temple* did but shadow forth the [illegible] mystical Glory which is in *Christ*, and the *Saints*, [illegible] are Gods *Tabernacle*, Rev: 21. 3. *his Temple*, 1 Cor: 17, 19. the *habitation* of God through the spirit, [illegible] 2. 19, 20, 21, 22.

Ainsworth notes that some of the *Jewish* Writ[illegible] compare the heart or inward man of the Saints [illegible] ing renewed by the Holy Ghost to the most h[illegible] place wherein was the *Ark* of the *Covenant*, *Mer[illegible] seat*, and *Cherubims*; so that not only *propitiation* [illegible] pardon of sin by the *blood* of Christ, but also out [illegible] *on* with, and spiritual *indwelling* in God, 1 *John* 4. [illegible] was thereby prefigured.

1 Use. *Wonder* not therefore to see men who are ignor[illegible] of spiritual *mysteryes*, (though having a form of god[illegible] ness, and a fair outside of religion) dote on car[illegible] worldly excellencies and glories, and set light by [illegible] *inward* spiritual priviledges of the Saints; Alas, Ch[illegible] and his gospel, and his members, are all a *mystery* a[illegible] riddle to them. We speak the wisdom of God i[illegible] *mystery*, even *the hidden wisdom of God*; *which if* [illegible] *Princes of the world had known, they would not have c[illegible] cified the Lord of glory*, 1 *Cor:* 2. 6, 7. The rich *Cabi[illegible]* must first be opened and lookd into before we c[illegible] know what *Treasure* is in it; now the *Spirit* alone w[illegible] searcheth the deep things of God is that *Key* whi[illegible] unlocks the rich Cabinet of gospel-*mysteryes*, whe[illegible] by we look and (as it were) *peep* into them, 1 *Pet.* 1 2. Though the *sun* shine brightly, yet the blinden[illegible] cannot discern it. So neither can we *spiritually* [illegible] cern the *mysteryes* of Christ, and his Church, unle[illegible] we be anointed with the *eye-salve of the Spirit*, R[illegible] 3: 18.

2 Use. *Secondly*, Hence we may be informed why it is th[illegible] Saints themselves are no more sensible of their [illegible] *spiritual* priviledges; though God hath derived m[illegible] spiritual glory upon them, yet alas they are still i[illegible] great measure under the *vail*, there is a world of ig[illegible] rance and darkness in them: we have a spiritual [illegible] rious life, but this life is *hid* with *Christ*; when he [illegible] pears it shal appear, *Col:* 3. 4. Tis altogether *hid* fr[illegible]

the world, and in a great measure from the Saints themselves, and 'tis *hid* with Christ in *God*; safe enough, though sometimes it do not *appear*; As the life of the Plant in winter is *hid* in the root, so it is with Christians who have their *winter* as well as summer seasons: The Bird doth not alwayes *sing* in the bosom: sometimes we are in *darknes* and see no light, *Isai.* 50. 10, but our God maketh *darknes* his *secret pavilion*, *Psalm* 18.11, light and *darknes* are both *alike* to him, *Psalm* 139. 11, with whom there is no *change*, *Mal.* 3.6. A man that is in a *swooning* fit hath a principle of life in him, though the outward actions and motions thereof be at present *suspended*; so 'tis here, I *sleep* (saith the Spouse) *but my heart waketh*, *Cant.* 5. 2.

Again, whereas the Church is here described to be all *glorious within*, if we consider this *Glory* as indeed it is, a real *substantial* permanent glory opposite to that which is *vanishing* and transitory,

We may then *Observe*,

That all the glistering pomp and glory of this world is but a meer shadow, a vapour in which there is no substance or reality.

2 Obs. *The glory of this world is but a meer shadow.*

All the *glory* of this world, if it be compared with that of the Saints who are really *glorious* is but a fancy, a dream; All that *glistering pomp* that attended *Agrippa* and *Bernice* was no better then a *fancy* or shadow, *Acts* 25. 23.

Demonstrated in three considerations.

This *Doctrine* may be further inlarged and proved by these three following *Considerations*.

First, That the *pomp* and glory of this world is but for a *little while*; the time is but *short*, *very short*, 1 Cor. 7. 29. It is *folding* up apace as a sail or curtain into a very narrow room: God is winding up, and putting a period to the *glories* of the Kingdoms of this world (as they are now constituted:) the *fashion* of these things *wil shortly pass away*. 1 *Consid.*

A *Pageant* makes a fair shew for a while, but it presently *vanisheth*: The wicked *flourish* like a *green*

Bay-tree, but are presently *cut down*, *Psalm* 37. 35. In great pomp and bravery they act their parts upon the *stage* of this world, but *within* a little while they are turned off. What is become of many great *Galants* who within these few moneths ruffled it in their silks and sattins, gold and silver? are they not gone to their place, and do not their Carkasses lie *stinking* in the grave? What is become of the splendor and glory of the most famous Cities, *Babylon*, *Nineveh*, *Tyre*, *Carthage*, *old Rome*, yea *Jerusalem* it self the City of God? are they not as if they had never been? Are not the Four great Monarchies of the world in a manner moldered to dust, with their *four* great Princes, *Nebuchadnezzar*, *Cyrus*, *Alexander*, *Cæsar*. Thus *one Generation passeth*, and another *cometh*, *Eccles*: 1. 4. and he that was *yesterday* is not to day. *I have seen an end of all perfection* (saith the Psalmist) *but thy Commandment is exceeding broad*, Psalm 119. 96.

2 *Consid.* *Secondly*, The riches and *Glory* of this world are the portion of the *vilest* men, *Dan*: 11. 21. a poor pittance the Lord knows: let not my soul be numbred among such as have their *portion* in this life, *Psalm* 17. 14. Remember (saith *Abraham* to *Dives*) that thou in thy life time *receivedst thy good things*, and *Lazarus* evil things; but now he is *comforted* and thou art *tormented*, *Luke* 16. 25. The *Soul* was created by God and redeemed by Christ, that it might enjoy higher things then these. *Luther* used to say that the glory and riches of the vast *Empire* of the *Turks* was but a poor *Crust* which the great Lord and Master of the Family cast to his *doggs*; and for his own part he would not be put off *with such poor and low things as these*.

3 *Consid.* *Thirdly*, All outward things will not give a man true content: the eye is not satisfied with seeing, nor the *ear* with hearing: the *soul* of man is more worthy then all *outward* things, and desireth that infinite *good* in which is all *good*, whereas creatures are but finite: come to a man *afflicted* in conscience, though he have the honours of the world, sutable relations, and prosperity in his outward estate, yet all these enjoyments are so far from comforting him that they add to his sorrow: The creature of it self can neither make us *happy* nor *miserable*: Outward prosperity cannot truly

comfort, nor adversity deject the heart of man, unless the favour or anger of God be *mingled* therewith: A poor man (if contented) with roots and cold water is more happy even in this world then the greatest Prince (if discontented:) nor doth contentment lie in abundance. Outward things reach not the soul; they are without us, and cannot make a man truly happy. What a man is indeed, he is within, he is between God and his own soul; the Church is all *glorious within*. A *Heathen* advised that we should cal no man happy (though great and rich in the world) before death; that doth truly enrich a man which remains with him after death: all *worldly* things wil shortly leave us, and what shall we cleave unto them? let not him therefore boast that puts on his *armour* as he that *puts it off*, 1 *Kings* 20.11. Let not the wise man glory in his *wisdom*, nor the strong man in his *strength*, nor the rich man in his *riches*; but he that glorieth let him glory in the Lord. *Jer.* 9.23, 24. *Solon*

1 Use. First, It informs us that the *Gallants* of our times who greedily gape after the glory and honours of this world do but feed on *winde* and chaffe, which though it may go down (the Devil sugering the pil, and putting a fair gloss upon it) as a sweet and pleasant *morsel*, yet it wil prove bitterness in the end. *Ephraim feedeth on winde, and daily increaseth lies*, Hos. 12. 1.

2 Use. Secondly, Let this admonish us to look on things as God *looks* on them, and represents them in his word, yea and in his works too, specially of late, God having *broken down* that which was built, and plucked up that which was planted. Is it now a time for men, for good men to seek great things for themselves? *Jer.* 45.4, 5. O that we would learn at length to look on things with a right eye as God looks upon them, on *spiritual* things as *real* & substantial, *Faith being the evidence of things not seen, & the substance of things hoped for*, *Heb.* 11.1. and on earthly things as *shadowish* and Temporal: we look not at the things which are *seen* (saith the Apostle) but at the things which are not *seen*: for the things which are seen are *temporal*, but the things which are not seen are *eternal*, 2 Cor. 4.18.

O that the Lord would *realize* the glory of Heaven to us; This is our great *error*; We look on things *present* as certain, and at that which is to come as *uncertain*. 'Tis hard to live on God in a *naked* promise: we are apt to conclude (according to the *Proverb*) that a *Bird* in the hand is better then two in the bush; hence it is (even from this bitter root of unbelief) that we depart from God, and adhere to the *Creature*, *Heb:*3. 12; hence it is that men have such a high esteem of the shadowish honours and *aiery* Titles of this world; a sign that they are carnal, and do not rightly consider the *Lords design*, who hath purposed to *stain the pride of all glory, and to bring into contempt all the honourable of the earth*, that his *glory* may be exalted, *Isai:*2, 11. *Isai:* 23.9.

Let us now *proceed* to the *latter* part of the *Verse*, where the beauty of the Kings *Daughter* is further *illustrated* and described.

[*Her clothing is of wrought Gold.*]

Some read it, *purled* works, or closures of *Gold*, *enameld* gold, such as pretious *stones* were set in, which were exceeding *splendid* and glorious; such were the *clothes* of service in the Tabernacle, and the garments and robes of the *High Priest* which shaddowed forth Christs *Righteousness*, *Exod:* 28. 11, 14. *Exod:* 39.1, 2, 3, 4, 5, 6, &c.

This *clothing* of wrought *gold* mentioned in the Text is no other but the *glorious Robes* of Christs *righteousness*, and the garments of salvation, *Rev.*6.11. *Isai.* 61.10. In this excellent *clothing* we are presented to God without *spot* and blemish, *Eph.* 5. 27. *Col* 1. 22. altogether fair, *Cant.*4.7. By reason of this *clothing* of wrought gold, the Lord will see no *iniquity* in *Jacob*, nor perversenes in *Israel*, *Numb.*23. 21. 'Tis true, the Church is *glorious* within, she hath a glory in respect of the *indwelling* of the Holy Ghost, who himself as wel as his gifts dwel in her as in a spiritual *Temple*, *Eph.*2, 21. *Rom.* 8.9, 11. But she is much more glorious and perfect in respect of her *justification* by the *glorious righteousness* of Christ represented by this clothing of wrought *Gold*.

Observe

Observe therefore,

That although the Saints have in them gratious and spiritual dispositions and qualifications, yet they need the glorious garment of Christs righteousness, (this garment of wrought gold) to cover all their imperfections, and to render them perfectly beautiful & glorious in the sight of God.

3 *Obs.* *The Saints need the r ghteousness of Christ notwithstanding their gratious dispositions.*

The *Reasons* hereof are two.

Reasons hereof.

First, Because the great *Jehovah* is of *purer* eyes then to look on *iniquity* with approbation, *Hab.* 1.13. the righteous God wil not delight in that person who is not *perfectly* righteous. The *sinner* cannot dwel with that God who is *purity* and holiness it self; nor can we plead with him, nor stand before his righteous *Tribunal* in our inherent graces, or *spiritual* actings which are but *imperfect*. 1 *Reas.*

The second *Reason* is taken from the *Holy Ghost*, being a free *arbitrary* agent: though he dwel in the Saints, yet he is pleased to work in them *gradually*; to breathe and blow upon them, and to perfect sanctification in them by *degrees*, as the *light shines forth more and more to the perfect day*, see *Jo:* 3.8. 2 *Cor.* 7.1. *Cant.* 4. 16. 1 *Thes.* 3. 10. and therefore we stil stand in need of this *clothing* of wrought *gold*, which though it be bought without *money*, and without *price*, and cost us nothing, *Isa:* 55.1. *Rev:* 22.17. yet it is exceeding *rich* and *glorious*, *Rev*, 3. 18. For 2 *Reas.*

The excellency of this clothing.

First, It is a *garment* and clothing of Gods own make and contrivance; he found it out and wrought it himself without the help of men or Angels. *Isai.* 63. 5. *Heb:* 1.3. *Righteousness* looked down from *Heaven*, *Psalm* 85.11. he brought in everlasting *righteousness*, *Dan:* 9.24, he is called the Lord *our righteousness*, *Jer.* 23. 6. and this righteousness the *righteousness* of God. *Rom:* 3. 21, 22; and we are made the *righteousness* of God through Christ, 2 *Cor:* 5. *last vers.* 1 *Tis of Gods contriving.*

Secondly, It is of such a high and excellent nature that the faith, love, joy of the Saints in their most spiritual *refined acts* are not any part or *piece* of this garment of wrought gold, not so much as *a stitch* or *thread* in it; all and every part thereof is only of God in Christ, 2 *Cor:* 5.18, 19, no part of it in us; Indeed 2 *Our faith, love, &c. is no part of it.*

faith is said to be imputed for *righteousness*, *Rom:* 4 5, 9. But then it is to be *objectively* and relatively considered as relating to him that *justifieth* the *ungodly*, whom faith doth apprehend: *It* is not properly the *palsie* hand that enricheth a man, but the *gold* which the hand receiveth.

3 The Lord himself clothes us with this garment.

Thirdly, the Lord himself clothes us, and puts this garment upon us; he commands that our filthy *Garments* should be taken off, and that we should be *clothed* with this, *Zach:* 3. 4. *Isai* 61. 12 *Ezek.* 16. 8. It is the Lord that *justifieth* the sinner, and imputes his righteousness to him; the sinner doth not *justifie* himself: We read that as *many* as are *Baptized* into Christ have *put on Christ*, Gal. 3. 27. But if the Lord himself did not *put* this *garment* upon us, and *clothe* us with it, we should never have benefit by it.

4 God himself cannot find the least fault with it.

Fourthly, It is such a beautiful rich garment that God himself cannot find the *least fault* with it though he look upon it with the eye of *strict Justice*; but doth fully accept thereof in behalf of the greatest sinners, for whom the same is provided. God accepteth it for them, and they are *accepted* for it, Mat. 3. 17. *Eph.* 1. 6.

Fifthly, In the *assurance* of our interest in this *clothing* of wrought gold (the Lord by his Spirit revealing, applying, and sealing the same to our hearts and consciences in the *promise* of grace *Rom:* 1. 17. *Eph.* 1. 13. *Eph.* 4 30.) we have *peace* that passeth understanding, and joy unspeakable and ful of *glory*, *Rom.* 14. 17: *Rom.* 15; 13. 1 *Pet:* 1. 8. *Heb.* 7. 2. *Psalm* 85. 10. And therefore it is an excellent rich clothing.

5 In the assurance hereof we have true peace and joy.

Do the Saints need this *clothing* of wroughtgold notwithstanding their inherent *graces* and holiness; Then let them highly prize this clothing: how many in our daies are affected with rich attire for the body? they cannot have their garments *fine*, and fashionable enough; O what vanity is therein apparel, what conformity to *vain* fashions, even in the most eminent professors! But (beloved) here is a *garment* of a higher nature, a *Garment* that wil never wear out,

nor

nor wax old; a garment for every day, for every place and condition; a garment for every *Sex* and age, a garment for the poor as wel as the rich; a garment that wil clothe, and beautifie, and keep thee warm from top to toe, *Rev.* 6.11. *Rev* 7.9, 14. Surely they that minde other *garments* much *do minde* this but a little. O be thou crucified to thy *silken* garments, thy *gold* and silver lace, thy vain *fashions:* Take no thought for *raiment*: let not thy heart run out after apparel for the body, *Mat.* 6. 28, 29, 30, Considering what a rich *clothing* of *wrought gold* the Lord hath prepared for thy *soul*; here is a compleat garment that needs no mending, piecing, patching, whereas it may be said of our best *righteousness* that the *bed* is *shorter* then that a man can *stretch* himself on it, and the covering narrower then that he can *wrap* himself in it, *Isai.* 28. 20.

*Second*ly, Let the hearts of the poor *afflicted* Saints rejoyce and be comforted in the thoughts of this *Rich clothing*. What though you be poor in this world, and your outward raiment vile and ragged, (whereas the wicked have their gold rings, and goodly *apparel*,) yet remember that you have a more excellent *Garment*, a clothing of wrought *gold*. God hath *chosen* the poor of this world *rich* in Faith, and Heirs of his Kingdom, *James* 2, 2, 5. Christ made himself *poor* to make you *rich*, 2 Cor. 8. 9, he is the *richest man* that makes most use of this spiritual *clothing*: ye may well say with *Mephibosheth*, let the wicked take all the world, I have enough seeing *Christ is mine*; The King hath set his love on me, and *clothed* me with the garments of salvation, *Isai.* 61. 10. Did but Christians more improve this *clothing*, they would not be so much upon the fashions, complements, pomp and glory of this world. Take a poor Saint in his lowest estate, and he would not change his condition with a wicked man in his greatest prosperity: perhaps the guest at the Feast had finer 2 Use.

clothes, more money in his purse, and greater *parts* then many of the other guests; Oh but he wanted the wedding *Garment* of Christs righteousnes, and therefore was but a poor miserable man, *Mat.* 22. 11, 12. and so the Merchant (notwithstanding all his *rich* commodities) was but a poor man til he had found the *pearl* of great price, in the possession whereof he was truly rich (though he parted with all his other commodities) because he was so esteemed by God, who judgeth righteously, *Mat:* 13. 45, 46.

Use. *Thirdly*, Do the Saints themselves notwithstanding their gratious *dispositions* (flowing from the indwelling of the Holy Ghost) stand in need of this *clothing* of *wrought gold*, without which they cannot stand before *God*; *Paul* himself desireth to be found in Christ, & not in his own *righteousnes*, *Phil.* 3. 8. how then should this make *sinners* look about them, who have no *gratious* dispositions or qualifications at all; not a dram of true holines; The Lord convince thee that there is an absolute necessity of putting on this *garment* of *wrought gold*: It is the *Office* of the *Spirit* of God to convince of *sin* and *righteousnes*, *John* 16. 8. how dost thou think (*poor sinful soul*) to appear before the just and holy God! The Lord is King of *peace* to none but those to whom he is first King of *Righteousnes*: Art thou poor, blinde, miserable, and naked? the Lord [illegible] make thee truly sensible thereof: hast thou no *righteousnes* of thine own, nothing to cover thy nakednes? I offer thee here freely a *Garment* of wrought *Gold*, not surreptitiously taken as *Achan* took away the goodly *Babylonish* garment, *Joshua* 7 21. But procured for sinners upon very *honorable* tearms by Christ our *surety* who performed as much as the Law required. Accept therefore of this *Garment* which wil cover the shame of thy *nakednes*, *Rev:* 3. 18. and wil defend thee against all *storm* and tempests which may arise from the Law of God, from *Satan*, the world, or thine own heart. This garment wil be a *shadow* from the heat, a place of *Refuge*, and a covert from *storm* and rain, *Isa:* 4. 6.

If

If the *Malefactor* who is condemned to dye could but produce a *pardon*, it would be matter of exceeding *joy* to him; but to the true christian a *pardon* is not only granted, and the attainder of high *Treason* taken off, but the perfect righteousness of Christ is also *communicated* to him, and he raised to greater honours and dignities then he should have had if *Adam* had stood.

Is it not *sufficient* that Christ hath satisfied for us by his death, and that our sins are not *imputed* *Psalm* 32.1,2. unless the active *Justice* of Christ be also imputed to us? 1 *Object.*

If God wil not only *free* us from sin and guilt, but also *clothe* us with the Robes of his righteousness, that therein we may appear before him (as *Jacob* in the garments of his Elder Brother *Esau*) and so obtain the blessing, let us rather thankfully acknowledg and improve this great *favour*, then *subtilly* dispute our selves and others out of it: Now this (*I* conceive) is plainly held forth in the words of the Text, *her clothing is of wrought gold*. This truth wil further appear in these following *Conclusions*. *Answ.*

That we are justiified by Christs active righteousness, proved by five Conclusion;

First, man cannot be perfectly justified in the sight of God without a perfect *Righteousness*, every way *commensurable* to Gods holy Law which is the Rule of righteousness; *do this and thou shalt live*: nor can we have *communion* with the righteous God who loveth *Righteousness*, *psalm* 11. 7. til we be thus perfectly righteous; and to speak properly, true *Justice* consists in *actual* obedience, *Deut.* 6.25. 1 *Concl:*

Secondly, In Justification there is not only an *amotion* of evil, but a *collation* of good upon the *person* justified. It is one thing to describe eternal life privatively, and another thing to describe it *positively*. God having delivered us from sin and *guilt* might have chose whether he would have *invested* us with a *Right* to eternal life: he might have pardoned our sins, and yet not have given us *Righteousness*: though remission of sins and imputation of *Righteousness* be inseperable in respect of the *subject*, or person justified, yet they are two *distinct* benefits, and so to be considered. 2 *Concl:*

Third-

3 *Concl:* Thirdly, the *moral* Law is not abrogated, no nor *dispensed* with as to obedience, *Rom*, 10.3. *Gal.*3. 10. for though the works of the *Law* as performed by us be excluded from Justification, yet not as performed by Christ for us: either *Christ* performed *actual* obedience for himself, or in our stead and behalf; but it was not for himself but for us that he suffered and obeyed: whatsoever he did in the whole course of his *Obedience*, he did it as our *surety*, and in our stead. As we maintain against the *Socinians*, that the God of Justice would not dispense with the *penalty* of the Law without ful satisfaction; so it is as true that he would not dispense with the command of the Law without perfect obedience.

4 *Concl:* Fourthly, the *actions* and sufferings of Christ make but up one *entire* and perfect *obedience* to the whole Law; nor had he been a compleat and perfect Saviour if he had not performed what the precept required, as wel as suffered the *penalty* which the Law inflicted: nay the sufferings of Christ had not been properly *obedience*, if they had not been in some sort *active*, for in suffering Christ obeyed, and in obeying he suffered: and these two benefits answer to our two-fold misery, namely. the *guilt* of sin and damnation, and the *deject* of Justice.

5 *Concl:* Fifthly, the plain scriptures *confirm* this truth that we are justified by the *active* righteousness of Christ as wel as his sufferings, else how can these Texts be answered; he is the *Lord our righteousness*. As by the *disobedience* of one many were made sinners, so by the *obedience of one many shall be made righteous*: We are *compleat in Christ*. He was made *sin* for us, that we might be *made the righteousness of God in him*. He hath spread his *skirt* over us, and *clothed* us with the *garments* of salvation, *Jer:* 23. 6. *Rom:* 5.19. *Col:* 2. 10 2 *Cor:* 5.21. *Ezek:* 16. 8, 10. *Isai.* 61. 10. He hath not only *privatively* made an end of sin, but *positively* he hath brought in an everlasting *Righteousness*, and clothed us therewith, *Dan:* 9. 24. having *abolished* death, and brought life and *immortality* unto us 2 *Tim:* 1. 10.

This *active* Justice of Christ was shadowed out by the *glorious* Robes and apparel of the High Priest, Exod: 39. That attire in which the *High Priest* appeared before God, what was was it else but a *Type* of this *clothing* of wrought *Gold*? The filthy Garments of *Jeshua*, (who represented the Church) were not only taken off from him, thereby signifying the *removal* of our sins, but also a new fair *Garment* was put upon him, to signifie our being *clothed* with the Wedding *Garment* of Christs righteousness, Zach: 3. 4, 5.

Objection. 2 *Object:*

But if we have perfect Righteousness and life eternal by the active Justice of Christ, and by being clothed with this garment of *wrought gold*, then his *sufferings* were in *vain*?

Answer. *Answ:*

Not so, for though our salvation was the common *end* both of his *active* obedience and sufferings, yet there was something proper to each: the *peculiar* end of his sufferings was our *freedom* from evil; but the peculiar end of his active Justice was the *investing* us with a right to, and giving us *possession* of heaven.

Objection. 3 *Object:*

But if *Christ* did perfectly obey and fulfil the Law for us, and in our stead, then we our selves need not yeild *obedience* to it.

Answer. *Answ:* 1.

The like *Objection* is made by the *Socinians* against Christs *passive* obedience. If (say they) Christ suffered and dyed for us, and in our stead as our surety, then it wil follow that we should not suffer at all.

But *Secondly*, there is one *end* of Christs obedience, and another of *ours*: the end of his was to *merit* and *impetrate* life and salvation for us; but the end of ours

ours is to manifest our *gratitude* for our deliverance and redemption already wrought: Christ obeyed and fulfilled the Law for us as a *Covenant* of *works*; but we are dead to the Law as a *Covenant*, *Gal.* 2. 19. and made conformable to the matter of the *Law* by the Spirit of Grace writing the Law in our inward parts, and *constraining* us to obedience by the sense of the love of Christ, 2 *Cor.* 5.14.

To conclude, if we grant not that the Saints are *clothed* with Christs *active* righteousness (since they must have a positive righteousness for their Justification before God) we shal unavoidably fall upon the *act* of beleeving, or some other *work* of the creature, and ascribe thereunto that honour which only belongs to this *clothing* of wrought *gold*; and upon this *rock* many split themselves, affecting a singular way of their own in the handling of this great Doctrine of Justification; surely it must needs be the safest way to take in the whole obedience of Christ from first to last.

VERS. 14.

She shall be brought unto the King in rayment of needle-work: The Virgins her companions that follow her shall be brought unto thee.

VERS. 15.

With gladness and rejoycing shall they be brought: they shal enter into the Kings Palace.

IN the fore-going Verse the state of the Church in this life was represented both as to Justification and Sanctification: Christ comes both by *water* and by *blood*. 1 *John* 5. 6. And now in these *Verses* we have a description of the state of the Church *triumphant* in glory.

She shall be brought to the King in raiment of needle-
k, or in *embroyderies*, namely, with *embroydered* or
dle-wrought *garments*; such garments being usual-
worn in those *Eastern* Countries by *Princes* and
le persons, *Ezek.* 26. 16. 24. Some understand
by the *embroydery* of the Spirit of God, and the
ty of his gifts, according to *Ezek.* 16. 10. 1 *Cor:*
4. But the indwelling and work of Gods Spirit
g aimed at in the former part of *Verse* 13. I hum-
conceive that this with the following Verse
uld be interpreted of the state of *glory*, and that
ment of perfect bliss and happiness which Christ
glorious *Bridegroom* wil put upon his *Bride* who
be glorified with him, *Col.* 3.4 *Rom* 8. 17, 18.
hn 3. 2.

The *Lord* hath put a great *excellency* upon *Man*,
o that we may well say with the *Psa mist*, *Lord*
what is man that thou art mindful of him, Psalm
. 4.

Man is like a curious piece of embroydery.

an by the wise *contrivance* of God is a *little world*,
rious piece of *embroydery*, an *excellent* piece of work-
ship, and that in several respects.

1 *In respect of his body*,

irst, in respect of the *frame* and constitution of his
and the parts and members thereof, which are
ly wrought and put together by God; the form-
and composing the body of man of so many
es, veins, arteries, sinews, is a *curious* piece of
kmanship. Wel might the *Psalmist* admire, and
out, *I am fearfully and wonderfully made; my sub-*
ce was not hid from thee (O Lord) when I was made in
t, and curiously wrought (i. e. like a *piece* of *embroy-*
) in the lowest parts of the earth, *Psalm* 139. 13,
15 16.

2 *His rational soul.*

econdly, In regard of his *rational* immortal soul,
hose two noble faculties, the Understanding, and
Wil, wherein man far excels all the *sensitive* crea-
s. The *soul* is the better part of man, more worth
all the world besides, *Mark* 8.36,37. The body
out the *soul* is but a dead *Trunk*, an empty case;
soul is the *Jewel*; the *Creation*, *Infusion*, and *opera-*
whereof are like a *curious* piece of embroydery,
excellent wrought garment wel-becoming the
author

author and creator thereof, who is a *simple*, immate-
rial, *Immortal* Spirit, and the God and Father of Spi-
rits, *Numb.* 16. 22. the Lord *breathed into man the*
breath of life, and man became a living soul, Genes.
2.7.

3 *In respect of his justification.*

Thirdly, In respect of his *free Justification* by Christ
and those *glorious Robes* of Righteousness wherewith
the justified person is *invested*, being *clothed* with the
Sun, and having the *Moon* under his feet, *Rev.* 12, 1.
This was largely spoken of from *Vers.* 13. As there is
much *variety* in a garment of *needle*-work, so in the
great work of mans Redemption and *Justification* by
Christ there is much excellent spiritual variety, *multi-*
tifarious wisdom, *Eph*:3.10 herein the Lord *abounds*
both in mercy, and Justice, and prudence, *Psalm* 85.
10. *Eph:* 1. 8.

4 *In respect of his spiritual union with Christ.*

Fourthly, By reason of his *union* with God through
Christ, and the new or spiritual Creation, or Divine
nature, 2 *Pet:* 1. 4. which a godly man partakes of
Christ being in him the *hope of Glory*, *Col:* 1. 27. Man
by the fal is become *brutish*, *Psalm* 92. 6. having lost
the *Image* of God through his own default; but bei-
ing born again of the *Spirit*, *John* 1. 13. *John* 3. 5,
Christ being *formed* in him, *Ga.* 4. 19. and he *trans-*
formed into the Image of Christ from *glory* to glory,
2 *Cor*-3 18. *Rom:* 12.2. Hence it comes to pass, that
he is like a piece of *embroydery*, or curiously wrought
garment; *Ezek.* 16-13. bearing the *Portraiture*, Image
and superscription of the Lord from Heaven, 1 Cor.
15. 47, 48.

5 *His glorification.*

Fifthly, Man wil be a *curious* excellent piece in
deed when he is perfectly *glorified*. The *Body* of man
the *rational* soul, the *renewed* sanctified soul bearing
the *Image* of Christ, our free *Justification* by the right-
teousness of Christ; all and every one of these are as
a piece of *curious embroydery*. And if so, how then will
it be with thee *(O my soul)* when thou art perfectly
clothed upon with garments of glory, 2 *Cor.* 5. 2,
Then shal the *Spouse* be brought into the Kings pre-
sence in *raiment of needle work*; then shal the glorious
beauty of the Spouse which now lies hid fully

of, *Col.* 3. 3. 1 *John* 3. 2. Princes used to be *clothed* with long *white garments* at their Festivals and Triumphs; The *Saints* shal have a *festival day*, a day of triumph, in the view of Men and *Angels*, on which they shal be *clothed* with long *white Robes*, and have palms in their hands, *Rev.* 7. 9. Though there be such *Beauty* and excellency upon her in regard of her Justification, and spiritual *renovation*, yet this excellency of hers is as yet *vailed*; she seems black though she be comely; but her comelinesse and *glory* shal be made manifest. This is that which is promised in the Text. *Then shall she be brought to the King in raiment of needle-work.*

Hence *Observe*,

That though there be a Marriage-Relation *and mutual embraces between Christ and his Spouse, and the Spouse now and then admitted unto intimate converse and familiarity with him.* John 14. 21. *Rev.* 3. 20 *yet the Marriage is not so compleatly and gloriously solemnized as it shall be.*

1 Obs. *The marriage between Christ and his Spouse is not so fully and gloriously solemnized as it shall be.*

Beleevers now are perfectly *glorious* in the person of Christ their *Head*, being *risen* and ascended in him and sitting together with him in *heavenly* places, *Eph.* 2. 6. But they have not as yet a *constant* un-interrupted communion with him, they are not yet so glorious in their *own persons* as they shal be; for they must first be unclothed that they may be *clothed* upon, 2 *Cor.* 5. 2. This fulnesse of glory as it relates to the person of a Beleever is reserved for the *general* day of Resurrection, and *re-union* of soul and body.

The *Soul* indeed when seperated from the body is brought into the *glorious* presence of the King, and doth behold his *face*; yea the *Lambs* followers in this life (when the remainder of the *Vials* shall be poured out, the *Jews* converted, *Antichrist* destroyed, the *Spirit* of God more abundantly communicated, and Christ shall take possession of the *Kingdoms* of this world;) shall be blessed with far more *spiritual glory* then at

present

present they have attained, as appeareth from Re 17. 7, 8, 9. *Rev:* 21. 22. yet the *ful* and perfect m nifestation of the *Sons* of God shal not be til the so and body be *reunited* in *glory*, then shal she be broug to the *King* in *raiment of Needle-work*.

The imperfection of our present knowledg,

Our present *knowledg* and *enjoyments* of God are n thing to what they shal be.

1 We see but darkly in a glass.

And first touching our *knowledg* of God, it is e ceeding dark, low, and imperfect. We see him b darkly as in a *glass*, riddle, or *allegory*, 1 *Cor.* 13. 12. a there is a *vast* difference between seeing an *object d rectly*, immediatly, and in its proper colours, and b holding it through a mirror or *glass*: For

1 The sight of an *object* through a *glass* is but wea rather the *shape* and resemblance of the thing seen by us then the thing it self.

2 As it is *weak* and imperfect, so it is vanishing a *transient*, it soon passeth away, and is not durab and permanent.

3 Its a *remote* and far-fetched way of knowledg, light springing into the understanding but throu the window of the senses, which first take in t *species*; one *direct* view of the Lord of glory willi finitely transcend this low way of *Kno ledg*.

2 Our knowledg of God now is rather negative then positive.

Secondly, Our knowledg of God now is rather N gative then positive; we know not so wel what G *is*, as what he *is not*, by removing imperfection fr him; thus we say, God is *not a man*, that he should li with him is no shaddow of *change*; he is without b ginning and end of dayes, *&c.* This is negative, a it is observed * that from pure negatives there c be no certain conclusion made.

* Ex puris negativis nihil concluditur.

3 By way of eminency.

Thirdly, We know God here but by way of *emin cy*; as namely, those *perfections* which are scatter among the creatures do *eminently* and transcenden *center* and meet in God.

4 By way of Causality.

Fourthly, By way of *causality*, as God is the fount and *supreme* cause of all beings with their motio and operations; *In him we live, move, and have our ing.* (1) By the motions of the Creatures we gat that there must be a *primum mobile* or first mov

(2.) From the degrees of *entity*, truth, goodness, love, justice, which are in the *Creatures*, we *infer* that there must be one chief being, Truth, *good*, &c. Thus *reasoning* from the lesser to the greater, if there be so much sweetness and comfort in the *streams* that flow from God, and in his *communications* to us in his Creatures and Ordinances, there is much more in the perfect enjoyment of God *himself*.

Now this way of *knowledge* (though we are to bless God for it, yet it) is but low and imperfect if it be *compared* with that which is to come.

Our enjoyment of God imperfect.

Again *Secondly*, as our knowledg of God, so our love to God, delight in him, communion with and *enjoyment* of him, are weak and imperfect: for how should we perfectly love and delight in that *object* which we do but imperfectly *know* according to the measure of our *knowledg* (if it be experimental) so is the measure of our *love*: stil there remains much darkness in our *mindes*, enmity in our *wils*, carnality in our *affections* to be purged out: having such *pretious promises*, and hopes of glory and immortality, we should *cleanse* our selves from all *filthiness* of Flesh and Spirit, *perfecting* holiness in the fear of God, 2 *Cor.* 7. 1. 1 *John* 3. 3.

Use.

Let none of us therefore *secretly* or openly boast of our *spiritual* gifts, knowledg, attainments, and enjoyments *If any man think that he knoweth any thing*, he *knoweth* nothing yet as he ought to know, 1 *Cor:* 8. 2. and again, if a man *think himself* to be *something* when he is *nothing*, he *deceiveth* himself, *Gal:* 6. 3. alas, the most *spiritual* quick-sighted Christians that live on the face of the earth *know* and *enjoy* but little or nothing to what they shall know and enjoy in Heaven, nay, to what they may *know* and *enjoy* here; which when it comes they will be ashamed of the imperfections of their present *knowledg* and *enjoyments*; We are but yet in the *withdrawing-room*, the time is coming that we shal be brought into the presence-Chamber of the *King of glory*.

Again, the *Glory* of the *Spouse* in the *Beatifical* Vision and fruition of God is here illustrated by a *similitude* taken from an *artificial* excellent wrought *garment*, wherein there is also an allusion to the *Queens* being brought into the *Kings* presence in her most glistering and glorious *attire* upon the day of *Nuptials*, having a *Canopie* of *state* carried over her *head*, as the *Jewish* custome was.

Hence *Observe*,

2 Obs. *The Saints who groan under a body of sin shall be perfectly clothed upon with glory.*

That the Saints who groan under a body of sin, Rom: 7. 24. shal be perfectly *clothed upon with the Garments of Glory prepared wrought and contrived for them by God himself.* We cannot fully describe what the Saints shall *see* and *enjoy*; and to speak of the state of *Glory* so fully as the same may be represented out of the Scriptures would require a long discourse;

I shal briefly hint 4 or 5 *particulars* in reference thereunto,

1 *The Saints shall perfectly see God*,

First, The *Saints* shal perfectly and *intuitively* see God himself as the chiefest and highest *Truth*, the fountain of all *Truth*, the *Cause* of Causes: *They shall see him as he is*; they shall see him as they are seen, and know as they are *known* of him, 1 *Cor.* 13. 12. 1 *John* 3. 2. *Rev.* 22. 4. and what that *knowledg* or sight is truly I *know* not; but this I *know*, that the *Understanding* of a man will not fully *acquiesce* til it perfectly know and see him who is the *highest* and chiefest *Truth*. This Vision of God shal be *clear* and perfect, so far as a creature or *finite* being is capable, * though it shal not be fully *comprehensive*; for that which is *finite* cannot fully comprehend that which is *infinite*; but we shall see him as he is; we shal see him so as to be made like him, so as to be satisfied and blessed in him and with him for evermore.

* Visio clara, non comprehensiva.

2 The

2 The *Saints* shal have a perfect *transforming* sight of the glorious *person* of Christ, and the mystery of the *personal* union, *Rev.* 22. 4. *John* 17.24. It is desirable to see Christ in the *flesh*: * *Sir*, we desire to see *Jesus*, *John* 12.21. and again to see him *spiritually* in his Ordinances, walking in his *Garden*, and in the midst of his golden *Candlesticks*, *Cant.* 5. 1. *Rev:* 1. 13, 20. is exceeding aimiable. But O what wil it be to see the Lord of *glory* in the fulness of his *glory*; to behold the *Father* in the *Son* by the light of the *Spirit* perfectly *immediatly* & uninterruptedly to all *eternity*. In this *Beatifica* Vision the Saints (who are *illiterate*, and weak in their knowledg now) shal perfectly know & see all *mysteries* of nature, Grace, and Glory, which are wrapt up in the *Scriptures*, or in any *humane* Creature or *Science*. Here we see God in the *creature*, the fountain in the streams, the *Cause* in the effects; but then we shal see all effects, products, streams in the *original* first cause and fountain of them; and this shal be immediatly upon the souls departure out of the body, *Eccles:* 12. 7. *Luke* 23.43, 46. *Acts* 7. 59. *Phil:* 1. 23. *Rev:* 7. 14, 15.

2 They shall see the person of Christ.
**So Augustine,*

3 As there wil be a glorious *Vision* of God as the chiefest Truth, which will perfect the *Understanding*, so likewise there shall be a perfect constant *fruition* of him as the chiefest good, which will perfect the *Will*: and now both the *Understanding* and the *Will* being elevated to the highest and most inlarged capacity (to take in the glorious Vision and fruition of God) that a created being can be raised up unto, we shall need no more, we shal crave no more; this will be true happiness and glory indeed; and til we *arrive* at this we are not perfectly *happy*, our rest is not glorious.

3 The Wil sha enjoy God as the chiefest good.

4 We shal have a perfect *ravishing* knowledg of and communion with the blessed *Angels*, and with all the Saints in the Church *Triumphant*: whereas now we know but a little (whatsoever some pretend) of the *nature*, *offices*, *operations*, *influences* of those pure *Angelical* Spirits being far above us, and very *mysterious*, we shall then know them *perfectly* and fully.

4 We shall have a glorious commun on with Angels & Saints.

And for our communion with the *Saints* at present, alas, much of it is *selfish*, dull, low, and *carnal*; we know them much after the *flesh*, and but little after the Spirit; we converse rather with mens *gifts* and private opinions, *admiring* some persons, and *contemning* others, then with God and *Christ* in them; Besides, there are such *sad* and lamentable jealousies, divisions, evil surmizings, self-exaltings, strife and contention among the Saints at this day (arising from the *remainders* of pride, unbelief, and corruption) that their *communion* one with another is rendred very *uncomfortable*. But all these evils shal be done away and swallowed up in glory, where the *joy* and excellency of one Saint shal be the *joy* and excellency of another.

5 *Glory shall be put upon the body.*

5. Then *lastly*, for the *body* (which is now subject to many weaknesses, pains, and distempers, and so a *clogg* and hindrance to the *spiritual* actings of the soul,) it shal be at the Resurrection *impassible*, ful of *strength*, *activity*, *light*, and *glory*; It shal rise a *spiritual* immortal body, 1 *Cor.* 15. 42, 43. In a word, it shall be like to the *Glorious Body* of Christ, *Phil.* 3. 21. Heaven wil cure us of all our distempers.

1 Use.

This then should incourage poor sinners to come in to Christ the Lord of *Glory*: many *gape* after the dignities of this world, and delight to be brought into the presence of earthly *Princes*; but here is a heavenly *King* ready to entertain you, and to bestow a heavenly *inheritance* freely upon you: Remember what you *loose* if you gain not Christ; ye lose a *Kingdom*, a *Crown* of glory, the everlasting *Vision* of the God of *Glory*; you lose your own *immortal* soul, a *loss* which no other gain can countervail, *Mark* 8. 36, 37. Come in therefore and accept of the *Grace* and pardon of the Prince (as a poor condemned Rebel) and he will receive thee into his *Glorious* palace.

Objection.

But I cannot *imagine* that there should be such *Glory* prepared for me who am a *vile* wretch. Tis too good news to be true; and beside

we see none return from the dead to tell us of it.

Ans: It is prepared for Christs *flock*, *Luke* 12.32. for all that shall *beleeve* on him; Beleeve and it is thine; nay the *redeemed* ones of the Lord have a *right* to it by vertue of his death before they *beleeve*, *Rom* 5.10 2 *Cor:* 5 19. *Gal.* 4.6. but they cannot know & rightly improve it til they beleeve. *Answ: 1.*

Though these things be too great and glorious for thee to *receive*, (considering thine own demerit) yet they are not too great for the *glorious* God to give; as *Alexander* said to one of his favorites, *It becomes me who am a great King to bestow on thee this rich gift, though thou thinkest thyself unworthy of it.* Great *persons* delight to communicate great *Gifts.* 2

Obj. Again, Whereas ye say that none *return* from the *dead* to acquaint you with this *glory*, I *Answer*, *An Answer to that Obj. that none return from the dead. Object:*

1 If you wil not *beleeve Moses* and the Prophet (nay I may add, *Christ* and his Apostles) neither would ye be perswaded if one should come from the dead, *Luke* 16.30,31. *Answ:*

2 We must in this case live by *Faith*, and not by *sense*, 2 *Cor:* 5 7.

3 Some souls have *returned* again to their *bodies*, as *Lazarus*, *John* 1 44. *Jairus* daughter, *Luke* 8. 55. and those Saints that appeared to many in the holy *City*, at Christs *Resurrection*, *Mat.* 27.52, 53. But as concerning any *relation* they made of their *enjoyments* when their *souls* were seperated from their bodies the Scripture is silent, that we might not make any curious *Inquiry*, (to which mans nature is prone and inclinable:) *secret* things belong to God, *revealed* things to us, and to our children, *Deut:* 29.29.

Christ himself came down from *Heaven*, *Prov.* 8.30, 31. *John* 1. 42. *Eph.* 4. 10. and he tels us something in his Sermons of this *glorious* Inheritance, and so doth *Paul* who was wrapt up into the third *Heaven*; though he tels us not all, for he saw and heard things that were *unutterable*, 2 *Cor:* 12. 4.

5 The *seperated* glorified *Spirits* have other work to do then to come down again into this *prison:* they are so happy, so taken up and ravished with the *Vi-*

sion and fruition of God that they are exalted far above the persons and things of this lower *visible* world. That man who is delivered out of *prison* and brought into a *glorious* Palace wil not willingly go to that *dungeon* where he was formerly in captivity. The *Devils* and wicked spirits may (by Gods permission) frequently assume bodies, and walk and converse here below (as perhaps they do at this day.) But for the blessed departed *Spirits* they are in a better and higher capacity, and have other work to do then to come again into this *prison*.

This *Doctrine* may be further applyed.

2 Use. Secondly, Is there such a Heavenly glorious *garment* prepared by God for us; Then let the people of God be hence exhorted to a *holy* Heavenly becoming conversation, seeing we shal be brought before the King in *raiment of Needle work*. O what *manner* of persons ought we to be, 2 *Pet:* 3. 11. how should we endeavour that we may be found *meet* for the glorious inheritance of the Saints in light? *Col:* 1. 12. The more *holy* men are, the fitter they are for Heaven which is a *holy* habitation, into which no *unclean* thing shal enter, *Rev.* 21 27. Let us therefore shake off all worldlinesse, drossinesse, bitternesse of spirit, and seeking the great things of the world for our selves, and learn (in good earnest) to be *heavenly minded*, and to set our affections on heavenly things, *Col.* 3. 1, 2.

3 Use. Thirdly, This should teach us to *admire* the *love* of God who hath provided such a *garment* of glory, and given his Son to purchase it for us, *John* 3. 16. *Eph.* 1. 13. And in the sense hereof we should not a little *prize* the Lord Jesus & his *merits*, by vertue of which we are made *Heirs* of this glory, *Rom* 8. 17. It must needs be a very *pretious blood*, the shedding whereof produceth such a *glorious* effect. If we do but consider what a vast *disproportion* there is between the *glory* of Heaven and our imperfect obedience, we shal renounce our own righteousnes as a poor Low empty thing, and never expect this *glory* as a *reward* of our works, but accept the same as the free gift of God, *Rom:* 6. 23. and the *reward* of Christs *obedience*,

When

When the *ſervant* comes home from his labour, *the Maſter ſaith not to him by and by, come and ſit down to meat; much leſs doth he bid him go and poſſeſs his beſt houſe, moveables, and Jewels as a reward of his dayes labour.* When we have done all that we can we are *unprofitable ſervants*, and fal ſhort of our duty, much more of obtaining this glory as a *reward* of our obedience, *Luke* 17.7,8, *&c.* neither our doings nor ſufferings are worthy to be compared with the glory that ſhal be revealed in the *Saints*.

Laſtly, the thoughts of this excellent glorious *Garment* which ſhal be put upon the Saints ſhould fortifie them againſt the fear of *death*; who would not be contented to go through a ſtreit and narrow gate to the preſence-chamber to converſe with the King and be his favorite? who would not indure a little ſtrugling with a ſpoiled enemy, being in the direct way to enjoy a *Crown*? Though the Saints may meet with a ſharp *breakfaſt*, yet they ſhal have a *joyful* dinner; though a ſharp ſtorm riſe upon them whileſt yet they are at ſea, yet they ſhal ſhortly be in the harbour of reſt out of the reach of all their enemies. Let us be willing and ready to looſe anchor, and to be *diſſolved*, that we may ever be with Chriſt, which is *beſt* of all, *Phil.* 1. 23. and in the mean time patiently wait for the Lords appearance: It wil not be long before our *General* come and ſet us at liberty, and carry us along with him. There is but a *paper*-wal between us and the Kings *Palace*: though it will be ſome trouble to the fleſh to have this rotten wall knockt dovvn, yet the very next *room* that vve ſhal aftervvard enter into wil be the *Palace Royal*, vvhere vve ſhal *ever be* with the Lord, 1 *Theſ* 4. 17. and vvith his *Angels*, and ſhall ſit dovvn vvith *Abraham*, *Iſaak*, *Jacob*, *David*, *Peter* and *Paul*, and the general Aſſembly of the Saints, to our unſpeakable joy and comfort. 4 Uſe.

Thus much of the former part of *Verſ.* 14.
The *latter* part remaineth to be ſpoken of.

[*The Virgins her Companions that follow her shall be brought unto thee:*]

In these words there is an *amplification* of the Fathers promise to Christ; the former part of the *Verse* relating to the *whole* Church or mystical Body of Christ in general, and this *latter* part to each true Saint and Member of Christ in *particular*. The *Virgins* that follow the *Queen* shal be brought to the King in *raiment of Needle work.*

3 *Obs*: *Each true Saint attends on the Church Universal.*

Hence we may *learn* two or three *Lessons*.

First, That each true Christian attends on the Church Universal as the Hand maid attends on her Mistriss, and the daughter on her Mother, *Gal.* 4. 26,27.

The true Beleeve or spiritual souldier follows the great Army or *general* Assembly of the Saints, *Heb.* 12. 23. having spiritual invisible communion with the whole *Family*, *Eph*, 3. 15. whether triumphant in Heaven, or militant on earth; (imitating their *faith*, love, patience, and other christian-vertues) even from *Adam* to faithful *Abraham*, and from *Abraham* to the Saints that last departed, or that live on the earth at this day, *Rom:* 4. 16, 23, 24 *Heb.* 11. *Heb.* 13. 7.

From this we may draw one or two *Corrol aries.*

1 *Corrol*: First, That the sincere Beleever, though he be weak, and but as a little *toe* or finger, doth yet contribute to the advantage and compleating of the whole *body*, so that he cannot wel be wanting, 1 *Cor.* 12. 14, 15, 16, 17, 18, 21, 22. The highest and most excellent Christian cannot say *I* have no *need* of thee: The *Queen* wil not be without any of her true *companions*: As it is in the body *natural*, so it is in the Church of Christ, or body *mystical*; all the members being fitly joyned together and *compacted* by that which every joynt *supplieth* according to the effectual working in the measure of every part, maketh *increase* of the body to the edifying of it self in *love*, *Eph.* 4, 16 *Col* 2. 19.

2 *Corrol*: Secondly, That Virgin Christians whether they be members of this or that particular *Church*, or not, joyned to any particular Church, should seriously

remem

remember and improve their *relation* to the great and general *Society* of the people of God; no particular relation whatsoever should hinder the *Virgins* from waiting upon the *Queen*, and performing their duty to her. But this was formerly urged from *Vers.* 9. and therefore I pass it over.

Again we may further *Observe*,

That such as are true companions with the Church here, and follow her in her faith, patience, &c. shall be also companions with her in Glory.

3 *Obs.* *Such as are real companions with the Church here, shal be companions with her in glory.*

The *Virgins* her companions that follow her shall also be brought to the *King*.

Not every *member* that holds visible communion with the Church in Ordinances, and partakes of some spiritual sapp and influence, whereby he is enabled to perform duties for the edifying of the body (which a Hypocrite or Temporary may do, *John* 15. 2. *Mat*, 13. 20, 21. *Heb: 6:* 4,5,6.) But they that have *real* communion by grace with Christ and his members, and are *spiritually* ingrafted into Christ as their *root*, though they be but weak, and follow the *Lamb* slowly, yet being in the number of the *wise Virgins* they shal be brought to the King in *raiment* of needle-work.

Of degrees of glory.

Whether there shal be *degrees* of glory in Heaven is a dispute amongst many; but it matters not much. *Dan.* 12. 3. with other Scriptures are alledged for it, but *Mat:* 13. 43. with other *Texts* are alledged against it; howbeit if we *grant* that there shall be *degrees* of glory, yet let us take these two *cautions* along with us.

Two Cautions.

First, That the *degrees* of glory are not *grounded* upon the good works (as the degrees of hel-torments are upon the *evil* works) of men, but only upon Gods meer *Grace* and good pleasure, who as he is pleased to give more faith and love, so he may as freely impart more glory to one *Saint* then to another. 1 *Caution*,

Secondly, The glory of one will be the *Glory* of another; so that there shall be no cause of complaint, envy or strife among them; every vessel shal be as full as it can hold. 2 *Caution*,

Again

Again, the *Churches companions* are here described to be *Virgins*, and this Song is called the *Song of the well-beloved Virgins*; alluding to those *Virgins* that used to attend on, and sing to the *Bridegroom* & Bride.

Hence *Note*,

5 Obs. *True Christians are chaste Virgins,*

That all true Christians (who wait on the spiritual Bridegroom and Bride) are Virgins for their spiritual chastity. Virgins without *number* wait upon them, *Cant:8.6.* every one hath a *Virgin-like* disposition.

Indeed we finde in the *parable*, *Mat.25.* that there are two sorts of *Virgins* in the visible Church, the wise ones and the foolish; these as wel as the other have *Lamps*, (i: e.) Gospel-*light* in their Understandings, and are purged from gross *defilements*, waiting also for the coming of the *Bridegroom*; so that there seems to be no difference between them til the *Bridegroom* come, no more then between the guests at the *feast*, *Mat:* 22. 11, 12. But the appearance of the Lord and Master wil discover and *uncase* the most subtil refined *Hypocrite* that is, *Mal:*3.2.

Qua:

Qua: How and *wherein* doth it *appear* that the Churches true *Companions* are chaste *Virgins?*

Answ:
1 They have a single heart.
2 They are chast in their affections.

Ans: 1 They are such as are *single-hearted*, not having a heart and a heart, not parting stakes between Christ and the world, Christ and a lust.

2 They are *chaste* in their desires after and affections to Christ the spiritual *Bridegroom*, *John* 3. 28, 29, 30. whose name is as Ointment poured forth, therefore do the *Virgins* love him, *Cant:* 1. 3. they desire none, they love none in comparison of him.

3 Chaste in their principles.

3 They are *chaste* in their Principles and judgements; having the spirit of a *sound minde* and judgement as wel as love, 2 *Tim:* 1.7. *Phil.*1.9. They keep close to the *simplicity* of the Gospel of Christ (which is adulterated by others, 2 *Cor:* 11. 2.) both in *Justification* and sanctification; so that they wil not suffer any creature to lodge with Christ as his *Corrival*,

The

4 They are *chaste* and Virgin-like in their practise and *conversation*; those that stand with the *Lamb* on *Mount Sion* and follow him do not defile themselves with *Women* (i: e.) with *corrupt* worldly antichristian Doctrines, practises, *Interests*, for *they are Virgins*, *Rev.* 14. 4. 4 *In their practises.*

Lastly, *Chaste* in their *ends* and aims, therefore the *Spouse* is described as having *Doves* eyes, *Cant.* 1. 15. and 1. 4. and 4. 1. (to wit) a single eye and respect to the *glory* of Christ; the foolish Virgins though they have some spiritual gifts and assistance from Christ, yet their ends rise no higher then self in their most glorious performances, *Israel* is an empty vine, he bringeth forth *fruit to himself*, *Hos:* 10. 1. When you *fasted* and mourned, did you at all fast and mourn unto me, *even unto me* (saith the Lord) *Zach:* 7. 5, 6? but the *chaste* wise Virgins as they bring forth fruit by and from *Christ* as their spiritual *Husband*, root, and principle, so for him and to him as their end, see *John* 15. 2, 4, 5. *Phil.* 1. 11. *Rom.* 7. 4. *Gal.* 2. 20. 1 *Cor:* 15. 10. 2 *Cor.* 12. 2. *Phil.* 4. 13. *Col.* 3. 17. 5 *In their ends.*

To apply this,

First then, let us *seriously* look to it that we (who profess our selves to be the Churches companions) be found wise and *chaste* Virgins, having not only *Lamps* (i: e.) spiritual light, knowledg, gifts and parts, but *oyl* in our Lamps, *oyl* enough, *vessel* oyl, fountain oyl, true faith working by love to Christ and his Saints, *Gal.* 5:6. The *King* or Bridegroom is coming, he wil shortly lay the *Ax* to the *root* of the Tree, and discover them that say they are Christians and are not, *Rev:* 2. 9: he wil try us to purpose whether we be *Virgins* in deed and in truth, or only in word and pretence; and O what a dreadful terrible *cry* will there be at midnight among the foolish Virgins, *Mat:* 25. 6. 1 Use.

Secondly,

2 Use. *Secondly, Watch*, watch, (ye that are the people of the Lord,) I say again *watch* and pray; there is an hour of *blackness* and darkness and Temptation come upon this *Generation*; The Devil is at work, and rageth exceedingly (though we see him not) because his time is but short. *Rev* 12.12 and his great design is to *deflour* the *Virgins*, to draw their hearts from Christ, and his despised Truth, Cause, and Interest, and to make them commit folly (even at *midday* when the *sun* shineth) with the *lust* of the *flesh*, the lust of the *eyes*, and the *pride* of life, which are *not of God but of the world*. 1 *John* 2.16. Therefore we had all need *watch* and pray that we may not fall into *Temptation*; many who seemed stronger then we have committed *spiritua Whoredom*, and are ensnared with the evils of the times. O (my dear Brethren) let us endeavour to keep our Virgin garments *pure* and unspotted til the coming of the *Bridegroom*, who will hasten his appearance

VERS.

VERS. XV.

With gladnesse and rejoycing shall they be brought: they shall enter into the Kings Pallace.

THis *Verse* coheres with the former, and is a continued speech of the glory and happines of the *Spouse* of Christ, which on all hands shall be accompanied with exceeding gladnesse and rejoycing, represented here by the entertainment of the *Bride*, who on the day of marriage was received with great joy, especially by the *Bridegroom* and his friends or companions; as the custome was among the *Hebrews* (to which this refers) who did exceedingly rejoyce on the day of *marriage*, when the *Bride* was brought to the *Bridegroom*, as appeareth by three things. *

Great joy among the *Jewes* at their Marriages.

1 They had their *Marriage feast*, which ordinarily lasted *seven* dayes, *Judges* 14. 17.

2 The house of *Marriage* was called *Bethhillula*, the house of prayse and rejoycing; and

3 Their *Marriage* Song *Hellulim*, the Song of praise, which was sung by the *Bridegrooms* intimate friends and Companions, who are called the Children of the *Bride Chamber*, Mat. 9. 13, 15. In which *Song* they had these words, *Let there be the voyce of joy and gladnesse, the voyce of the Bridegroom and the Bride. The voyce of exultation in the Bride-Chamber is sweeter then any Feast.* See *Jer.* 33. 11.

* See *Weems Synagog. Cap.* 6. *para.* 11. *Diatr.* 2. *p.* 190, 191.

Goodwin Moys. and Aaron, lib. 6. *cap.* 4. *p.* 285.

Thus we see the *Bride* on the day of marriage among the *Jewes* was received with great joy by the *Bridegroom* and his friends, *John* 3. 29. But especially the Kings *Bride* or Wife, for this of all marriages was accompanied with most joy and *exultation*; and hereby the Holy Ghost doth illustrate the mutuall joy of the spiritual *Bride-*

groom and Bride. Hence Observe.

1 *Observ.* That there will be unspeakable joy when the Saints are received into the Kings Pallace.

That when all the people of God that have lived from the beginning to the end of the world, are gathered together, and received into glorious mansions, there will be unspeakable joy and gladnesse.

This will be as the joy of *Harvest*, this will be a feast of fat things indeed. Here we expect more then yet we enjoy, here we groan under many distempers, but then all *tears* shall be wiped away, *Isa.* 25. 8. *Rev.* 7. 17. *Sorrow and sighing shall for ever cease*, Isa. 35. 10. There shall be no more cause of mourning or complaining.

[*With joy and gladnesse shall they be brought*, &c.]

The whole *Company*, God and Christ, the blessed Angels and Saints, will all rejoyce, there will be a generall joy as at a *Marriage* feast.

1 God himself willbe glad of their company.

First, God himself will infinitely rejoyce in and over his people whom he made for himself. He might well have been without us (being perfectly blessed happy and glorious in and of himself) before we had a being he rejoyced infinitely in himself, and if we had never been born he would have been as perfectly blessed as now he is. Saints and Angels, nay the *humane* nature of Christ add nothing to his perfection; but now having set his love upon us, and taken us into *fellowship* with himself, he delighteth in us, and rejoyceth over us, and that with singing, even in this life, *Isa.* 65. 19. *Zeph.* 3. 17. And if it be so now, how will it be when his *Jerusalem* is fully translated into *Heaven*, and hath nothing in her but what is lovely and matter of rejoycing. The Saints shall be as *Jewells* made up, *Mal.* 2 17. A Jewel must be pollished and set in gold hat it may shine forth brightly; now the Saints are Jewels,

Jewels, but rough and unpollished; God will make up these *Jewels*, and set them in *gold*, and put a lustre upon them.

Secondly, Christ (who is clothed with our Nature flesh and blood) will also rejoyce over his *Bride* with exceeding joy in beholding the blessed fruit of the *travaile* of his soule, *Isa.* 53. 11. The glorious issue of his Incarnation, Sufferings, Resurrection, Intercession, Victories, having sweat great drops and clods of *blood*, and endured unspeakable *agonies* in his soule, that he might bring many *Sons* to glory, *Mat.* 26. 38. *Mat* 27. 46. *Heb* 5. 7. *Heb.* 2. 10. O what a merry meeting, what intercourse of ravishing joyes and heavenly unmixed delights, will there be between Christ and his *Spouse!* A *woman* doth greatly rejoyce (notwithstanding her painfull travaile) when she hath brought forth a *Man-child*, John 16. 21. yea, the more painfull her travaile hath been, the more joyfull and acceptable will her *issue* be to her.

2 Christ will infinitly rejoyce in the Saints.

Every one delighteth in the prosperous *issue* of his labours. *Moyses* (that man of God) having travailed long, and undergone many dangers with and for the *Israelites*; and the Apostle *Paul* having been in spirituall *travaile* once and again with the *Galathians*, Chap 4. 19. did rejoyce exceedingly to see the *fruit* of their labours; and so (no doubt) it is with other *faithfull* men.

But *Christ* much more will rejoyce to see the blessed *fruit* of his labours and sufferings. Christ loves his own with an *infinite* love, and therefore he will rejoyce in them with an *infinite* joy: *Come ye blessed of my Father, O come and inherite the Kingdome prepared for you*, Mat. 26. 34. The joy (as also the sufferings) of Christ *personall*, are compleat already, but the sufferings and happines of his Members doe contribute to the filling up of the sufferings and joy of Christ *Mysticall* (the Church being his *body*, the *fullnesse* of him that

filleth all in all) *Col.* 1. 24. *Ephes.* 2. 23.

3 The Angels will exceedingly rejoyce in the Saints.

Thirdly, The *Angels* of God who are appointed to gather the Elect from the foure Quarters of the world, *Mat.* 24. 31. will entertaine the Saints with unspeakable *rejoycing*. *Angells* are strong, excellent, sweet, wise, loving, amiable, heavenly, delightfull *spirits*, they are chief *Princes* above all the Princes of the earth, 2 *Sam.* 14. 20. *Psal.* 103. 20. *Dan.* 10. 13. *Col.* 1. 16. and there is an *innumerable company* of them, *Heb.* 12. 22. *Dan.* 7. 10. They now delight to *pry* into the *mystery* of mans redemption by *Christ*, 1 Pet. 1. 12. *To them* is made known *by the Church*, the *manifold wisedome* of God in this *Mystery*, Ephes. 3. 10. And though Christ who took not on him the nature of Angels, but the seed of *Abraham*, *Heb.* 2. 16. did not by his death *satisfie* for the elect *Angels* (who had no sin to be expiated) yet by him they are confirmed in their blessed estate (he being head of *Angells* as well as of men, *Col.* 2. 10.) If now the blessed Angels *stoop* down with delight to look into the *mystery* of our Redemption, they will surely rejoyce exceedingly when the Redeemed ones of the Lord are brought to everlasting glory.

'Tis their businesse now to *preserve* the Saints from the rage of evill *Angels*, and wicked men; to direct and comfort them, and to watch over their souls and bodies, *Deut.* 33. 3. *Zach.* 14. 4. *Mark* 1. 13. *Rev.* 5. 11. *Heb.* 1. 14. *Psal.* 91. 1, 11. *Mat.* 18. 10. As the *embroydered* Cherubims did environ the *Tabernacle*, so doe these heavenly spirits *Guard* the Saints here, *Exod.* 26. 1. *Dan.* 4. 14. *Psal.* 34. 7. 2 *Kings* 6. 17. *Gen.* 32. 1, 2. *Dan.* 10. 20. *Psal.* 35. 1, 5, 6. *Mat.* 6. 10. and carry their soules, when they depart out of their bodies, into *Abrahams* bosome, *Luke* 16. 22.

If they *rejoyce* now when a poor sinner is converted, *Luke* 15. 10. then much more when the converted sinner is glorified; yea, when the generall *Assembly* of all the Saints shall meet together

ther in *Heaven*, and be glorified for ever both in soule and body. *Then shall they be brought with gladnesse and rejoycing.*

Fourthly, As God and Christ will infinitly, and the Angels exceedingly rejoyce in the company of the Saints Triumphant, so the Saints will greatly rejoyce in their glorious *communion* with God, and Christ, and the blessed *Angels*, as the *Bridegroom* will rejoyce in his *Bride*, so the Bride will rejoyce in the Bridegroom. The Lord in this life will create *Jerusalem* a rejoycing, and his people a Joy, *Isa* 65. 18. she shall *greatly rejoyce* in the Lord who hath clothed her with the *Garments* of salvation, as a *Bridegroom* decketh himself with Ornaments, and as a *Bride* adorneth her self with jewels, *Isa.* 61. 10. *Christ* the *Bridegroom* would have his people greatly *rejoyce* in him, whilst they abide here, *John* 15.11. *John* 16.27. *John* 17. 13. 1 *John* 1. 4. But then the Joy of the Lord shall perfectly abide in them, and their Joy shall be full. *I will see you again* (saith Christ) and your hearts shall rejoyce, and your joy *no man shall take from you*, John 16. 22. And O what unspeakable mutuall rejoycing will there be at that day between *Pastor* and people, between the *faithfull* Preachers of the Gospel, and those soules who were converted by the blessing of God upon their labours; these are their joy and *Crown* now, *Phil.* 2. 2. *Phil.* 4. 1. 1 *Thess.* 2. 19, 20. 3 *Ep: John* 4. but much more then.

4 The Saints will exceedingly rejoyce in communion with God and Christ, and the Angels.

First then, this may serve to *Comfort* and support the Saints, who now mourn in *Sion*: Their sorrow shall be turned into Joy, God will give them *beauty* for ashes, *the Oyle of joy for mourning*, and *the Garment of praise for the spirit of heaviness*, Isa. 61. 3. He that soweth in *tears*, shall reap in joy; he that goeth forth and weepeth bearing precious seed, shall doubtlesse come again with *rejoycing, bringing his sheaves with him*, Psal. 126. 5, 6. Mat. 5. 4. It may be before this *Generation*

1 *Use.*

paſſe away, the Church ſhall be made the joy and praiſe of the whole earth; however the ſoule ſhall ſurely be filled with the *fullneſſe* of joy, when it is brought by *Angels* into the Kings preſence, and therefore we ſhould call and cry inceſſantly, *Come Lord Jeſus, come quickly*, Rev. 22. 17.

2 *Uſe.* *Secondly*, The thoughts of this generall concourſe and meeting of all the Saints in Joy and gladneſſe ſhould mitigate the preſent affliction that lyes upon us by reaſon of our diviſions, ſcatterings, envyings, ſtrange and unbrotherly carriage one towards another. All the ſcattered divided ones of Chriſt (notwithſtanding their odd fooliſh humours and paſſions) ſhall be gathered together into one place; *Heaven* will hold us all, by what names or Titles ſoever we be now diſtinguiſhed, we ſhall meet with joy and gladneſſe in our fathers Houſe. Though now the *Saints* are ſo ſtrange and ſhy one of another, that they will ſcarce meet to *pray* or ſpeak together, yet they ſhall be better acquainted when they come to Heaven.

As it followeth.

[*They ſhall enter into the Kings Pallace.*]

The *Pſalmiſt* here in the *Type* alludes to the *Princeſſe* being brought in great pomp and magnificence into the *Pallace Royall*, where the King with his *Royall* Attendants ſtand ready to receive her.

By the *Kings* Pallace is meant the *third heaven* 2 *Cor* 12. 2. that which is called *Cœlum Empyreum*, which is the *Throne* of God, the place and habitation of the bleſſed Saints.

2 *Obſerv.* God hath created a glorious Pallace for his Saints.

We may hence *Note*.

That the Lord hath erected a glorious Pallace for his Saints to be brought unto, and to abide in.

There are *two* rich *Pallaces* mentioned in this Psalm.

1 The one an Ivory Pallace, *vers.* 8. whereby is signified the Assemblies of the Saints, and Ordinances of Divine worship, in which the Lord manifests himself *graciously*. Here the presence of the Lord is sweet and *amiable*, Cant. 1. 8. Psal. 84.

2 The other *Pallace* is mentioned in this 15 Verse, and it is a Pallace of glory, a *Pallace* more bright and splendid then the finest gold, glorious Mansions, *John* 14. 2.

Now this *Pallace* may well be said to be *erected* by God himself, and to be exceeding *glorious*, for these *Reasons*.

First, Because the Lord hath *prepared* it, *Mat.* 25. 34. 1 *Cor.* 2. 9. *Heb.* 11. 16. *John* 14. 3. — 1 This Pallace is prepared by God.

Secondly, It is *bought* with Gods own money, purchased with his blood, *Ephes.* 1. 14. *Acts* 20. 28. *Heb.* 9. 14. — 2 Purchased by his blood.

Thirdly, The Lord Jesus as our head and forerunner hath taken possession for us, and in our stead, *Eph.* 2. 6. *John* 14. 3, 4. *Heb.* 6. 20. — 3 Christ hath possessed it for us.

Fourthly, God hath given us the *pledge* seale and earnest of it, by his Spirit dwelling and working in us, *Gal.* 4. 6. *Ephes.* 1. 13. *Ephes.* 4. 30. *Rom.* 8. 16. So that we have already the first fruits of *glory*. — 4 Hath given us the pledge of it.

Fifthly, The Lord will shortly give us the full *possession* of this glorious Pallace in our own persons, *Luke* 12. 32. *John* 17. 24. — 5 God will put us shortly in possession of it.

Sixthly, God himself is the *beauty* and glory of this *Pallace*, Rev. 21. 22, 23. Rev. 22. 5. Where the *King* is, there is the Court; the presence of God makes *Heaven* to be Heaven indeed. — 6 The glorious presence of God is the beauty of this Pallace.

I had rather (saith *Luther*) were it possible, be with *Christ in Hell, then in Heaven without him.*

This glorious *Pallace* which the most Eagle-

eyed *Philoſophers* were ignorant of, is frequently mentioned in Scripture, 2 *Cor.* 5. 1. *Heb* 11. 10. *Heb.* 13. 14. *Heb.* 12. 22. *Luke* 23. 43. 1 *Kings* 8. 27.

The Excellency of this Pallace is further ſet forth by three things.

The excellency thereof appeareth in three things.

1 It is far above the *viſible* Heavens, *Epheſ.* 4. 10. *Epheſ.* 1. 3. *Heb.* 7. 25. being the *third* heaven, or heaven of heaven. The *Region* of the ayr to the *Moon* is the firſt *Heaven*; from the Moon to the higheſt *Stars* is the ſecond *Heaven*; and the Heaven above the higheſt Stars is the habitation of God (whom yet the Heaven and Heaven of Heavens cannot contain, 1 *Kings* 8. 27.) and of the glorified Saints, and this we call the third *Heaven*. Into this the Apoſtle *Paul* was rapt up in a ſpirituall extaſie, 2 *Cor.* 12. 2. Into this *Enock* was tranſlated, *Heb.* 11. 5. and *Elias* taken up in a fiery Chariot, 2 *Kings* 2. 11. The naturall *eye* cannot behold this glorious *Pallace*, it muſt be known by *Divine* Revelation.

2 This third *Heaven* was immediatly created by God himſelf, without any *preexiſtent* matter or principle, and therefore is *incorruptible*, undefiled, and fadeth not away, 1 *Pet.* 1. 4. 2 *Cor.* 5. 1. though in compariſon of the pure *Eſſence* of God, the very Heavens and Angels have no purity in them.

3 It is *bright*, ſhining and tranſparent, All the beauty of the viſible *Heavens* (which yet far excells the moſt beautifull things on Earth) all the *reſplendency* of the very quinteſſence of Gemms, Mettals, Pearls, precious ſtones, are not comparable to the beauty of this *Pallace*. The Grand *Seignors Seraglio*, the Pallace of the *Roman Emperor* (when *Rome* flouriſhed) was but a *Dungeon* to this; yea the inward part of *Solomons* Temple, which was of the fineſt gold, was but a ſhadow of this glorious *Pallace*; it is *large* and ſpatious, here's room enough for *millions* of Saints *John* 14. 2. *Rev.* 21. 16. It is alſo *pleaſant* and delightfull,

delightfull, free from all evill, full of all good, a proportionable object (as one well observes) to a *glorified* eye, a suitable habitation for a glorified body. Let me for ever behold and abide in this *Pallace*, and then it matters not if I never see those rich *glorious Pallaces* of the Princes of this world, which some *Travellers* speak of.

Norton. Orth. Eva. pag. 344.

BE exhorted both rich and poor to entertain serious thoughts and *meditations* of this glorious *Pallace*, which is far above the *visible* Heavens, and therefore must be *contemplated* with a spiritual eye. And

1 *Use.*

First, For such as abound in the things of this world, as pleasant Houses, Lands, Gardens, Orchards, and other delights, alas what are all these thy enjoyments being compared with the whole earth, so far as it is known (for a great part of it is not yet discovered) let the rich man see his Lands and Houses in the Map of the world if he can; and yet the whole Earth is but as a little pins point to the second Heaven, and that but as a *little point* to the *third* Heaven; why therefore will thou set thy heart upon such a poor trifle as a little Earth, or clay, which shall shortly be consumed? When we walk in pleasant Pastures, and Gardens, or in the Courts or *Pallaces* of Princes, we should seriously meditate on this heavenly glorious *Pallace*, that we may not dote on these earthly things. We are but strangers here below, our house, our home is above the *visible* Heavens. There is much beauty in the *Sun*, and in the Firmament when it is bright and clear, and *bespangled* with the Stars of Heaven; but there is a *Heaven* above these *Heavens*, which we must ascend up unto.

Secondly, Let not the poor Christian be discouraged; perhaps thou hast not in this world a mansion or house to put thy head in; thus it was with thy Lord and Master; *The Foxes have holes, and the Birds of the aire have nests, but the Son of man*

man hath not where to lay his head, Mat. 8. 20. What then? thou hast a house in Heaven, a glorious *Pallace*, which thou shalt shortly enter into. Who would think much to abide a little while in a poor Cottage, or in the open field, without a house, being assured that ere long he shall possesse a *Royall Pallace*? We *faint not* whilst we doe not look at the things that *are seen*, but at the things that *are not seen*, 2 Cor. 4. *last*. Were we more assured of our interest in this *Pallace*, we should lesse desire an interest in the Pallaces and Courts of the Princes of this world.

2 *Use.* *Again*, This Doctrine may help to fortifie us against a strong *Delusion*, namely that *Heaven* doth not at all admit of a *locall* consideration. Some will boldly tell us that there is no *Heaven* nor Hell but what is *within* them (the same men cast away the Offices, word, and Ordinances of Christ as empty shadowes) This is a great delusion; indeed were it possible to live in the *Pallace* of heaven, and to have no *spirituall* light within, it would be uncomfortable.

Oecolampadius a little before his death, being asked whether he would have a light, clapt his hand on his breast, and said, *Here is a light within*. But this may very well consist with the *locall* consideration of heaven; and that there is such a place as the *third heaven*, no man will dare to deny, that makes conscience of the Divine *Authority* of the Scriptures.

A twofold Meditation. I shall shut up this *Discourse* of the *glory* of heaven, from the 14 and 15 Verses, with a two-fold Meditation. The one of our true *spirituall* Rest, and the other of the *beatificall* vision of God.

1 *Medita.* Of the soules Rest.

I. *A Meditation of the true Rest of the soule, and the vanity of all other Rests.*

Why art thou cast down (O my soule) why art

art thou *disquieted* within me; Trust and rest in his *love* who is love it self. God himself rests in his *love* to thee, *Zeph.* 3. 17. and therefore well may his love be thy *rest*. The *tearm* of all motion is *rest*, every thing moves to its Centre; God in Christ is the *Centre* of a gracious soule.

The *Jewes* * have a note from the name *Jehovah*, that the letters of this name are *Literæ quiescentes*, in which there is a Mystery, because all our *Rest* is in God. They that seek for satisfaction in sensitive delights, goe out from God, as Rivers from the Fountain, and so as the Prophet speaks, forget their *resting place*, Jer. 50. 6.

The *soule* of man is more worthy then all outward things, and therefore cannot find *rest* in them, as being far below her; nay, the more she seeks for *rest* in these things, the fuller of trouble and anxiety she is: These are but finite and transitory, but the soule is an *immortall* substance, and desireth an *infinite* good.

Why shouldest thou (O my soule) seek the living among the dead? The riches of this world are without us; pleasures belong onely to this life, honour is a vain uncertain thing (especially in our times) That which must satisfie the soule which was created for eternity, must be a spiritualll, durable, everlasting good, and that is onely God himself. *Return* therefore to thy *rest O my soule, for the Lord hath dealt bountifully with thee*, Psal. 116. 7. The Lord hath made the *soule* for himself, and it will not be *quiet* till it return to him.*

Every Creature moves to its place and *Centre*; the *vegetative* and the *sensitive*, and the *rationall* Creatures move to those objects which are suitable to their natures. Thus it is with an enlightened renewed soule; man came from God, but doth not *return* to God till he partake of a new Divine nature; he runs up and down as it were in a Circle, and hath no *regular* direct motion to God as his *resting* place.

* See Mr. Bur. *Moys. Choy. cap.* 47. *pag.* 614. This Name is first mentiond *Gen.* 2. 4. when God had finished all his works and rested. It consisteth only of letters of rest (as the Hebrews call them) to shew that there is no rest till we come to *Jehovah*, and that in him we may securely rest. *Leigh. Crit. Sac.* p. 56.

* *Domine fecisti nos pro te & inquietum est cor nostrum donec veniat ad te.* August.

The

No true rest in our owne righteousnes.

The poor soule is like *Noah's* Dove, which cannot rest till it come into the *Ark*. *He that believeth enters into rest*, Heb. 4. 3. Many seek rest in their own *Righteousnesse* and performances, but it is not *Moyses* but *Iosuah*, not the *Law*, but Christ in the Gospel, that gives rest. *Come unto me all ye that labour, and are heavy laden, and I will give you rest*, Mat. 11. 28. There must not only be a *thirsting* after, but a coming to the water of life. The soul is filled with *peace* and rest in believing. Christ is an adequate object for a poor troubled soule to *rest* upon. In his righteousnesse she *rests* against sin, in his wounds (hiding her self in the clefts of this Rock, *Cant.* 2. 14. *Isa.* 2. 10.) she *rests* against the wrath of God; in his satisfaction she *rests* against the terrors of the Law; in his victories she *rests* against the accusations of Satan, and the *misgivings* of conscience; in his Resurrection and intercession she *rests* against the fear of death and mortality; in him she is more then a *Conqueror* over sin, Satan, death and Hell.

We are not yet entred into perfect *Rest*, because we doe not enjoy the Lord fully. Perfect *fruition* of the object beloved, will bring to the soule perfect *Rest*. The *will* desires more, longs after more then yet it enjoyeth. We are not fully happy, because we doe not fully possesse what we love. * Love affects the neerest *union* with, and carries the lover (as it were) out of himself, to the object beloved. The union that ariseth out of love, produceth a mutuall *similitude* and conformity, and also a mutuall *fruition* and propriety. God loved man in the first *Creation*, and made man like himself; God loved man in the second *Creation*, and made himself like man, * and when the *soule* is fully gathered up into Divine love, it shall be at perfect *Rest*.

A *Christian* here finds a *restlessnesse* in all Creatures, in all conditions; the best Creature is but a *snare*; man at his best estate is *vanity*, every thing is full of *anxiety*, the *active* power of the will

* *Beatus non est qui non fruitur quod amat.*

* *Reynolds* on *Pass.* cap. 10, 11. pag. 82, 83.

will how soon is it wasted and weakned? we spend our spirits, and are presently weary; all is vanity and vexation of spirit; we our selves are full of *vanity*, and the things which we use are empty and *vain*, and full of vexation to them that seek for *rest* in them; they are empty, and doe deceive, mortall and doe decay, mutable and inconstant, and doe disappoint us; they are but as broken *Reeds*, which doe not onely faile, but wound and pierce us; but as for *God*, the more we know him, the better we shall *love* him, and like him; he onely can fill up the *vacuities* of the soule; in him is *fullnesse* to make the soule perfectly happy, with him is *immortality*, to make the soule *perpetually* happy.

A restlesnesse in all Creatures and conditions here below.

There *remains a Rest for the people of God*, Heb. 4. 9. an everlasting *Sabbatisme*, whereof this *Sabbath* is but a *Type*: In the heavenly and glorious *Sabbath* (O my soule) thou shalt be for ever exercised in the highest and most spirituall *alls*; thou shalt be alwayes up, and never down; now alasse! the poor soule attempts to fly up heaven ward, with the *wings* of faith and *Divine* contemplation, but (like a *Bird* that hath a stone tied to its legg) she is presently pulled down with the weight of corruption. *O miserable man that I am, who will deliver me from this body of death?* How acceptable is *Rest* to the poor labouring man? Think often of thy *Rest* (O my soule) that thou mayest not faint in this irksome Wildernesse.

We shall enter into an everlasting Sabbath.

Anselme.

II. *A Meditation of the Beatificall Vision of God.*

In the sight of the God of glory (O my soul!) consisteth the *Essentiall* Glory of the Saints; *I will* (saith Christ) *that they may behold my glory*, John 17. 14. Rest and Glory seldome meet in this world; commonly they that have the honours

II. *Medita.* Of the Vision of God.

of

of the world, have but little *rest*; but in heaven we shall have both; God will be *all* in all to the soule; he will be perfect *light* to the understanding, perfect *peace* and *rest* to the will, and everlasting *satisfaction* to the memory. The mind shall so clearly, so fully *contemplate* and behold the Divine *Essence*, that it shall not need the help of *faith*, (which is the evidence of things not seen) all *mediums* shall be removed, all *glasses* shall be broken, but only the *glasse* of the Trinity.

The *Beatificall* Vision is such a glory, that some have thought that the sole happinesse of the Saints shall consist in it; but there will be not onely *vision*, but fruition. Now we live by *faith*, when we hear of *three* in one, and *one* in three, of two *Natures* in one person, of the resurrection, &c. we believe the same, grounding our faith on the word of God. But in the *Beatificall* Vision, we shall perfectly see and know the *Mystery* of the Father, Son, and Spirit; all *doubts* shall be fully resolved, all knotty controversies decided; the Mysteries now sealed up, shall be clearly opened and revealed. The least *Saint* in heaven shall know more then all the learned *Doctors* of this world.

Whilst we are in the body, we cannot perfectly see God and live.

In this *fraile* condition none can *see* God and live; the appearance of God or an *Angel*, is a terror to man; but in heaven the soule shall be so *elevated*, that it shall be able to behold the blessed *Trinity* without end, to *love* God without loathing, to praise and delight in him without being weary. O what a joy will this be? a joy surpassing all joyes; here joy *enters* into us, but there we shall *enter* into the *fullnesse* of joy; if the joy of the Saints be now unspeakable and *glorious*, 1 Pet. 1. 8. what will it be then? if the *seed* time be so *glorious*, what will the *harvest* be?

The soul shall not only see the *Attributes* of God, his *Mercy*, *Justice*, *Truth*, *Wisedome*, but the very *simple* pure *Essence* of God (and yet the Attributes of God are not *really* distinguished from his *essence*, for whatsoever is *in God*, is God; we shall behold the

the *essence* with the manner of *subsistence*, which now is an *unconceiveable* Mystery.

If the sight of *Joseph*, who was thought to be dead, was such a comfort to his good old *father*, what will it be to us to behold our blessed *father* and *Saviour*? If the sight of *Angells* and Saints, and of the glorified body of Christ, will be exceeding glorious and ravishing, what will it be then to see the *Divine face* of God? that most *bright* and glorious face, that most excellent *beauty*, which comprehends all *beauty*? what will it be (O my soule) to behold that *Essence* which is so pure, so simple, so wonderfull, so incommunicable, and with one view to behold therein the *Mystery* of the most blessed *Trinity*, the *glory* of the Father, the *wisedome* of the Son, and the *goodnesse* and love of the Holy Ghost?

We shall perfectly behold the mystery of the Trinity.

We shall see God, and in God we shall perfectly *see* and know our selves and all things. As he that looks on himself in a *Glasse*, seeth the Glasse and himself in the Glasse, and all other things that are before the Glasse. So when we have the beatificall *Vision* of the Divine Essence, we shall see God and our selves, and all things in God; then shall the Creature be seen in God in a far more excellent manner then in it self. If we could but see the *building* in the perfect conception of the *Artificer*, it would appear far more excellent then in the building it self.

In thy light (O my God) *I shall see light*, Psal. 36. 9. I shall see thee in thy *self* in the brightnes of thy *countenance*, in the beauty of thy glory.

Of the light of glory.

To make us see the glorious things that shall be seen in Heaven, there shall need no outward *mediums* or helps, no Preaching, Sacraments, bodily apparitions, but only the *light* of glory, *Col.* 1. 12. There shall be a glorious supernaturall *influence*, which will enable the glorified understanding to *see* God, and all things in God.

Norton. Orthos. Evan. cap. 15. *pag.* 33.

Stephen

Stephen having his understanding gloriously illuminated and elevated, did behold the glory of Christ at the right hand of his *father*. In *corporeall* Vision the eye is *united* to the Object by the help of *sensible* species; in *intellectuall* vision, the understanding is united to the object by *intellectuall* species; but in the *beatificall* vision, the Divine Essence it selfe, and the light and glory thereof shall supply the place of *intellegible species*.

Lift up thy *self* in the mean while (O my soule) and consider what a glory is prepared for thee. If to see *King Solomon* in his glory, was so desireable a thing, Blessed are they (said the *Queen of Sheba*) that stand before thy *presence*, and behold thy wisedome, 1 *Kings* 10. Oh what will it be to *behold* and contemplate perfectly and everlastingly the glorious ravishing *face* of God. Man naturally desireth to *see* God himself, as the cause of causes; the effects being once found, we desire to see the cause and Originall of those effects. *Lift* up thy selfe (O my soule) for thou shalt behold that *universall good* in whom is all good, without whom there is no *good*; thou shalt see that great *invisible world* which containes all *worlds*; thou shalt see him who being *one*, is all things, and being but one simple indivisible Essence, comprehends in himself the *perfection* of all things: Herein thy mind shall have perfect *rest*, and shall desire to know no more. *Issachar* saw that the *rest* was good, and the Land was best, *Gen.* 49. 15. The *rest and glory* of the Saints is good, O but the hand that bringeth it forth, even the *Eternall love of God*, is best.

Land

And now since the *mind* shall be so taken up and employed in the *Contemplation* of the Divine Essence to eternity, why shouldest thou (*O my soule*) be taken up with the poor empty things of the world? why shouldest thou *dote* on these things which doe but *debase* the mind of man? *Learn* to look beyond them (O my soule) and fix upon those *objects* which perfect the understanding.

standing. *Others desire Wine, and Corn, and Oyle, but Lord doe thou lift up the light of thy countenance upon me, and when I awake let me be satisfied with thy likenesse.*

VERS. XVI.

In stead of thy Fathers shall be thy Children, whom thou mayest make Princes in all the Earth.

THe word here (as some *Expositors* observe *) is of the *Masculine* Gender, and so applyable to Christ the *King*, yet sometimes it is applyed to the *female* sex, *Numb.* 27. 7. 1 *Kings* 22. 17. 2 *Chron.* 18. 16. and so it may be referred either to the *Bride*, or to the *Bridegroom*; either to the Church, or to Christ, and accordingly it affords severall *Instructions*.

* English Annot. *Ainsworth. Dixon* in *loc.*

Instead of thy Fathers shall be thy Children.

If we apply these words to the Church or *Bride*, then we may *Note*.

That the Church of Christ hath no cause to glory in her Progenitors after the flesh, but rather in those spirituall Children which she travelleth with, and bringeth forth to Christ by the Ministry of the Gospel, Gal. 4. 19. Isa. 66. 8, 9.

1 *Observ.* The Church hath no cause to boast of her naturall Progenitors, but rather of her spirituall Children.

Spirituall *Jerusalem* is called the *mother* of us all, *Gal.* 4. 26. which beareth and bringeth forth Children that shall enter into the Kings *Pallace*, and have the *Beatificall* Vision of the face of God. *I held him, and would not let him goe* (saith the

Spouse) *till I had brought him into my mothers house, and into the Chamber of her that conceived me,* Cant. 3. 4.

This *Jerusalem* which is the *mother* of us all, was figured by *Sarah*, the free woman; the *Chamber* in which she conceiveth her Children, is *outwardly* the *Ivory* Pallaces, or Assemblies of the Saints, and *inwardly* it is the *heart* and conscience, in which Christ is formed, and faith dwelleth, *Rom.* 10. 10. *Ephes.* 3. 16, 17. *Gal.* 4. 6. Nor is this *Jerusalem* a particular Church, but the *universall* Church of Christ, *Heb.* 12. 22.

Neither *Iewes* nor *Gentiles* should boast of fleshly priviledges.

Neither *Jewes* nor *Gentiles* have cause to boast of their *Progenitors* according to the flesh; *Henceforth* (saith the Apostle) know we no man *after the flesh*, &c. 2 *Corinth.* 5. 16, 17.

First, Not the *Jewes*, for God did not choose this people because they were a *greater* or *better* people then others (for naturally they were the most stubborn, self-willed, inconsiderable people upon the face of the earth) but because the Lord *loved* them, *Deut.* 7. 7, 8. It was spoken to the Church of the *Jewes* (as well as the *Gentiles*) Thy *birth* and thy Nativity is of the Land of *Canaan*, thy father was an *Amorite*, and thy mother a *Hittite*, &c. *Ezek.* 16. 3, 4, 5, 6. Let not the *Jewes* boast that they are *Abrahams* seed, for God is able of the very *stones* to raise up Children to *Abraham*, Mat. 3. 9. He is not a *Jew* that is one outwardly, neither is that *Circumcision* which is outward in the *flesh*, but he is a *Jew* which is one *inwardly*, Rom. 2. 28, 29. They are not all *Children*, because they are the seed of *Abraham*, but in *Isaac shall thy seed be called.* They that are the Children *of the flesh*, are not the *Children* of God; but the Children of the *Promise* are counted for the seed, *Gen.* 21. 12. *Rom.* 9. 7, 8. *Gal.* 4. 29. *Iohn* 8. 37. compared with *v.* 44. In the Kingdome

dome of Christ there is neither *Greek* nor *Iew*, circumcision nor uncircumcision, *Barbarian*, *Scythian*, bond nor free, but Christ *is all and in all*, Col. 3. 11.

And again, when the *Iewes* are converted, and the *vaile* taken from off from that Nation, they shall have no cause to boast of any *priviledge in the flesh*, the *Spirit* of the Lord shall rent the *vaile*, and turn their hearts to God, 2 *Cor.* 3. 15. There shall come out of *Sion* the deliverer, and he shall turn away ungodlinesse from *Iacob*, Rom. 11. 26. It shall be beyond their expectation, yea they will be as in a *dream* when the Lord worketh their deliverance. Thus it was with them in the *Type*, when they were delivered from the *Babylonish* Captivity, and thus it will be with them when they are delivered out of their present *Captivity*. *Before she travelleth, she shall bring forth: who hath heard or seen such a thing? shall the earth be made to bring forth in one day? shall a Nation be born at once?* Isa. 66. 7, 8. It shall come to passe that before they call *God will answer*, Isa. 65. 24.

Of the restauration of the *Iewes*.

Secondly, As the *Iewes* have not, so much lesse have the *Gentiles* cause to boast of naturall priviledges, and of their *Progenitors* after the flesh: *Boast not against the branches*, but if thou boast, thou *bearest not the root, but the root thee*, Rom. 11. 18. The *Gentiles* in comparison of the *Iewes* are said to be barren, unfruitfull, desolate, *Isa.* 54. 1. *Gal.* 4. 27. God will call them a *people* that were not *people*, and her beloved that was not *beloved*, Isa. 65. 5. Rom. 9. 25, 26, 30. 1 *Pet.* 2. 2. 10. We were that *wild Olive* which was grafted into the good *Olive Tree contrary to nature*, Rom. 11. 17, 24. *Dogs*, Mat. 15. 24. Aliens from the Commonwealth of *Israel*, *Strangers* from the *Covenant* of promise, having no *hope*, and *without* God in the world, *Ephes.* 2. 12. What were our *Progenitors* of this and other Nations in former times? were they not *brutish* and grosse Idolaters, and worship-

pers of *Devils*, stocks, and stones, having not so much as the face of *civility*, much lesse of *Religion*. And what are we (their Children) but monuments of Gods free grace and mercy?

1 *Use.* THis may *Reprove* those Christians that stand so much upon their *pedigree* and descent (as springing from such a *Noble* stock and family) and hereupon carry their *Crests* high, and insult over their poor Brethren. This indeed may have some place in civil, but none in *Religious* concernments, *James* 2. 1, 2. And truly it argueth no small ignorance, pride, and want of mortification thus to glory in a *fleshly* priviledge. Alas! what doe the best and noblest among men receive by *natural* descent from their *Progenitors*, but sin and guilt and matter of condemnation? *Rom.* 5. 12, 14, 15, 16, 17. King *David* acknowledgeth that he was *conceived* in sin, and brought forth in iniquity, *Psal.* 51. 5. That which is *born* of the *flesh* is flesh, *John* 3. 6. Those are the truly *Noble* ones who have the *Spirit* of glory in them, and perform *Noble* acts, who are *new* men, spirituall men, born again of the word and Spirit of Christ, by which they are made *Princes* throughout the world (as it followeth in the latter part of this *Verse.*)

That was a brave resolution and carriage of the *Noble Martyr*, who would not have his persecutors spare him for his Noble *descent*, for it was not the *blood* of his Ancestors, but the *blood* of Christ that made him truly glorious. And the good *Emperor* who rejoyced more that he was a *true Member* of the Christian Church, then that he was *Emperor* of the world.

If any have received more *spiritual* light and priviledges then others, let *flesh* be silent, and let that glories let him *glory* in the Lord, 1 *Cor.* 1. 31, *Jer.* 9. 23.

2 *Use.* Again, Seeing we have no cause to *glory* in our *Ancestors* after the *flesh*, but rather in those *spiritual*

Childre

Children which the Church brings forth to Christ by the *Ministry* of the Gospel. Let *Parents*, and every Christian in his place, but especially the *Preachers* of the Gospel, endeavour the *conversion* of sinners to God, that he may have many *Children*, not altogether respecting the edification of those *within*, but also having a tender regard to the *conversion* of those *without*.

And O! that God would blesse the labours of his Servants for this *end*, that they may see the fruit thereof in a multitude of *Converts*. That in *the beauties of holinesse Christ may have the dew of his youth, more then the womb of the morning*, as it is promised, *Psal.* 110. 3. They that turn many to *Righteousnesse*, shall *shine as Stars for ever and ever*, Dan. 12. 3. *Alwayes* remembring, that though *Paul* plant, and *Apollo* water, yet it is the Lord onely that *giveth* the *increase*, 1 Cor. 3. 6. And it is from the Lord that our *fruit is found*, Heb. 14. 8.

Quær. But have the *Children* of believing *Parents* no more *priviledge* then the Children of unbelievers, since none have cause to glory in their Progenitors after the flesh?

Answ. 1. In respect of *naturall Generation*, the Children of the godly as well as others, are the Children of *wrath*, Eph. 2. 2. Rom. 9. 8. John 3. 5, 6. Rom. 3. 9.

The Children of the faithful have more priviledge then others, not by naturall generation, but by Gods Covenant.

But *secondly*, By the gracious *Covenant* and Promise of God, the Children of the faithfull are more priviledged then others; God hath taken our little ones into *Covenant*, and promised to be the *God* of our *seed*, and to *circumcise* their hearts, so that they shall *love* the Lord, *Gen.* 17. 7. *Deut.* 29. 10, 11, 12, 13, 14, 15. *Deut.* 30. 6. The promise belongs to them, they are *holy*, and must be brought to Christ, because *of such* is the Kingdome of Heaven. See *Acts* 2. 39. 1 *Cor.* 7. 14. *Mark* 10. 14.

The *Covenant* blessing which was upon the believing *Jewes* and their Children, is come upon the believing *Gentiles*, and their Children; and when the *Iewes* are called (though they have no cause to *boast* of naturall priviledges, yet) their *Conversion* shall be by virtue of the *Covenant* of grace made with their *Ancestors*, and their children shall be as before; see *Gal.* 3. 14. *Rom.* 11. 17, 25, 26. *Ier.* 30. 20. *Luke* 1. 72.

Gods *gracious* Promise is that portion which enricheth us and our Children, without which we have no visible ground of hope concerning them. But though we and our families be not so *stedfast* with God as we should be, yet the Lord will remember his *everlasting Covenant* ordered in all things and sure; this is all our *desire* and *salvation*, 2 *Sam.* 23. 5. *Luke* 1. 78. And truly, if we could but improve the *Covenant* more by faith for our selves and *little ones*, we should have more *comfort* concerning them, and dispute lesse about the *seale* of the Covenant, whether it belongs to them, or no. A faithfull and *spirituall* improvement of the *Covenant of grace*, is the best way to silence and put an end to controversies of this nature; and this we shall find after all our tedious and quarrelling disputes (which for the most part arise from unbelief.)

Again.

[*Instead of thy Fathers shall be thy Children.*]

The Church might *Object*, That if she deny her self in her *naturall* kindred and relations (as indeed we should forsake father, and mother, and all for Christ) she would then be in a most *desolate forlorn* condition, as that woman is, who forsakes her *fathers* house when she is *married*, no, but she shall not be desolate, for, instead of her *fathers*, shall be her *Children*.

Hence

Hence *Observe.*

That what losse soever the Church sustaineth by forsaking the world, and naturall Relations for Christ, it is abundantly (and that upon the best account) supplyed unto her by Christ.

2 *Obs.* Christ makes up the losse of naturall friends abundantly in himself.

Though the Church deny her self in her naturall *Relations*, yet she shall have *spirituall* friends, relations and Children which will *counterballance* the other losse, yea, which will be more for her comfort.

This *Prophecy* (if applyed to the *Church*) may have speciall reference to the *Church* of the *Gentiles*, to whom the Lord hath made many rich and precious promises that she shall *flourish* and abound in *spirituall branches*, and *fruits*. *One shall say I am the Lords, and another shall call himself by the name of Iacob, and another shall subscribe with his hand unto the Lord, and Sirname himself by the name of Israel*, Isa. 44. 5. yea, they shall *flock* as *Doves* to the *windowes*; see *Psa.* 22. 27, 29. *Isa.* 35. 1, 2. *Isa.* 49. 6. *Isa.* 65. God is the *father* which begetteth, and the Church is the *mother* that bringeth forth *spirituall fruit* to Christ by the *seed* of the word and Spirit.

It followeth.

[*Whom thou mayest make Princes in all the Earth.*]

The *Spouse* shall be no looser by Christ, though she incur the displeasure of naturall friends and relations (and those great and rich and *honourable* in the world) for, her Children shall be raised to a higher *dignity* then her great *Progenitors* after the flesh.

Hence we may *Note.*

That the true Children of the Church are Princes indeed.

3 *Obs.* Believers are Princes.

The Saints are the *excellent ones* in the earth, *Psa.* 16.

16. 3. As for the great, and rich, and *honourable* ones of the world (if they be wicked) they are but *vile* and ignoble, not fit to be mentioned the ſame day with the *Saints*. *Iacob* as a *Prince* had power with God and men, and prevailed, *Gen.* 32. 28. The Lord hath promiſed that *Kings* of people ſhall come of *Sarah* the free woman (who was a Type of the Church under the New Teſtament, *Gen.* 17. 16. *Gal.* 4. 23.) and that *Kings* and Queens ſhall be *nurſing fathers* and *mothers* to her, *Iſa.* 49. 23.

I ſhall not further *apply* this Verſe to the Church, for it is conceived (and not without ground) that both this and the latter Verſe may be more congruſly applyed to Chriſt the *Bridegroom*, whoſe honour and exaltation is chiefly aimed at in this *Song* of loves, and whoſe *name* ought to be *comemorated* above all other names, *Phil.* 2. 9.

[*Inſtead of thy Fathers ſhall be thy Children.*]

If we refer this to Chriſt *perſonall*, then Obſerve:

3 *Obſ.* Though Chriſt was obſcure in reſpect of his natural kindred, yet he is glorious in his ſpiritual Allies and Relations.

That though Chriſt had but a mean outſide, and was obſcure in reſpect of his kindred and parentage after the fleſh (there was no beauty nor comelineſſe in him that he ſhould be deſired, *Iſa.* 63. 2, 3.) yet what was *wanting* herein, is abundantly made up in the *Majeſty and glory of his Divinity*; and not onely ſo, but alſo in that *Divine nature*, ſpirituall beauty and riches which he *communicates* to his Children.

Chriſt derived no excellency from his *Progenitors* after the fleſh, but *he communicates* a Divine excellency to his ſeed after the *ſpirit*; therefore if hitherto we have known Chriſt *onely after the fleſh*, yet *henceforth* let us *know* him ſo no more. He that is in Chriſt is *a new Creature*; *old things* are paſt away, behold all things are *become new*, 2 Cor. 5. 16, 17.

Again

Again.

[*Whom thou* (to wit, *Christ*) *mayest make Princes in all the Earth.*]

Observe.

That it is onely by and from Christ (and *not from themselves*, or any acts of theirs) *that the Saints are made Princes*, and of the seed and blood Royall.

5 *Obs.* It is onely from Christ and not from themselves, that the Saints are Princes.

This great *dignity* is derived to us from *Michael* the great *Prince*, who appeareth for the Children of the Church, *Dan.* 12. 1. and pleadeth their cause.

Now that the *Saints* are Princes by and through Christ, is *demonstrated.*

They are Princes.

1 *Demo.* From their *Redemption* by the blood of Christ, *Eph.* 1. 7. who hath loved and washed his people from their sins in his own *blood*, and made them *Kings and Priests* to God the father, and they shall *reign* on earth, *Rev.* 1. 5. *Rev.* 5, 10. *Rev.* 20. 6. By Christ we are made a *Royall Priesthood* to offer up *spirituall* sacrifices acceptable of God through him, 1 *Pet.* 2. 5, 9.

1 By their redemption.

2 The *birth* and Originall of the Saints is *Princely* and noble; every true believer is of the *blood Royall*, heaven born, *Iohn* 1. 13. *Ierusalem* is from above, and cometh down from *Heaven*, Gal. 4. 26. Rev. 21. 2. The Saints are a *Royall seed*, the *seed of God*, Mal. 2. 15.

2 By their spirituall birth.

3 They are endowed with a Royall Princely *disposition*, a noble *heroick* spirit, God having put his own *Spirit* into them, *Heb.* 8. 10. whereby they are raysed above the *Principles* of corrupt Nature.

3 They have a royal Spirit.

'Tis a wretched slander of *Machiavell*, That Religion *emasculates* the spirit of a man, and makes him *mopish*; whereas there is nothing that doth truly *enoble* the spirit of a man, but *grace*. *David* prayed that God would uphold him with his free *spirit*, Psa. 51.

51. 12. Some Tranſlators tender it, Thy *Princely ruling* Spirit; this Spirit (and not outward honours and dignities) was that which rendred *David* truly *Royall*. Such as are made *free* and willing in the day of Chriſts power by this *Princely* ruling Spirit, are a *Princely* people. The Princes of the people (or as it is varied in the margent, The Voluntiers of the people) are gathered unto the people of the God of *Abraham*, Pſa. 47. 9. Pſa. 110. 3.

4 They are conformed to a Royal Law.

4 They are made *conformable* by Chriſt, both in heart and practice, to a *Royal Law*, James 2. 8.

5 Clothed with Royal Apparel.

5 They are clothed with *Royal Apparel*, of which have ſpoken from *v.* 13. As *Queen Eſther* when ſhe went into the Kings preſence, was *arrayed* with *Royal* Apparel, ſo ſhall the Saints appear before the Lord in their *Royal Robes*. Thus it ſhall be with every man and woman whom the *King* delighteth to honour, *Iſa.* 5. 1. *Iſa.* 6. 9.

6 Fed with Princely fare.

6 The Lord affords his people *Princely fare*, royal dainties, *Gen.* 49.20. *Manna* from Heaven, the *bread* of God, his own *fleſh*, which is meat *indeed*, and his own blood, which is drink *indeed*, John 6. 27, 33. 51, 53, 54, 55. They ſit at his *Table*, and eat of his *dainties*, Cant. 1. 12. *Luke* 22. 30. *Cant.* 5. 1. They are brought into the Kings *Wine-ſeller*, and refreſhed with his *flagons*, Cant. 2. 4, 5. for them is provided a *feaſt of fat things, of wine on the lees*, Iſa. 25. 6.

7 They have Princely Company.

7 They have Princely *Company*; God himſelf the Father, Son, and Holy Ghoſt, having *communion* with them. We write theſe things to you (ſaith the Apoſtle) that ye may have *fellowſhip* with us, and truly our *fellowſhip* is with the father, and the Son, and the holy Ghoſt, 1 *John* 1. 3. 2 *Cor.* 13. 14. And is not here good company? Chriſt comes in to his people, and *ſups* with them, and they with him, *Rev.* 3. 20. He will manifeſt himſelf, and not leave them *comfortleſſe*, but will come to them, *John* 14. 18, 21. They have alſo the *Company* of the glorious Angels, who are *Princes*, Dan. 10. 13. And of the ſpirits of juſt men made perfect, *Heb.* 12. 23. Behold all that are of this company are *Kings* and *Queens*, a Senate of Kings,

Kings, as it was said of the Roman Councel.

8 They are Citizens of a *Princely* Royal *City*. *Rabbah* is called the City *Royal*, 2 Sam. 12. 26. because the King did ordinarily *reside*, and keep his Court in it. The Saints belong to the *Royal* City and Pallace of *Heaven*; Our conversation (saith the Apostle) is in *Heaven*, we are *free Denizens* of that Royal *City*, Phil. 3. 20.

8 They are Citizens of a Princely City.

πολίτευμα.

9 Christ entitleth them to *Princely* and Royall *Victories*, having overcome and vanquished for them sin, 1 *John* 3. 8. Satan, *Col.* 2. 15. *Heb.* 2. 14. Death, *Hos.* 13. 14. 1 *Cor.* 15. 57. and the world, *John* 16. 33. and enabling them (by faith) to overcome and *triumph*: So that thorough him they are more then *Conquerors*, Rom. 8. 37. As *Josuahs* Captaines trode upon the necks of the five *conquered* Kings, *Josh.* 10. 24. So the Saints through Christ doe tread upon the *necks* of their enemies, corporall and spiritiall

9 Entitled to Princely Victories.

10 *Lastly*, Christ hath provided for his people a *Princely* Crown, and *Royal Diadem*, as a glorious emblem of their victory. The twenty four *Elders* were clothed with *white Robes*, and had on their heads *Crowns* of gold, *Rev.* 4. 4, 10. *Rev.* 2. 10. 2 *Tim.* 4. 8. And it is promised, that the Saints shall be a *Crown* of glory, and a *Royal Diadem* in the hand of the Lord, *Isa.* 62. 3.

10 A Royal Crown is laid up for them.

Qua. Wherein should the Saints shew forth the *noblenesse* and *Princelinesse* of their spirits?

Answ. I will only mention *five* particulars.

In five things especially the Saints should manifest the Princelines of their spirits.

1. The Saints should act *freely* for God, and have their spirits enlarged, and at *liberty* for and in his service. Where the *Spirit of the Lord* is, there *is liberty*, 2 Cor. 3. 17. A free voluntary spirit is a *Princely* spirit; God loves a freewill offering. *David* blessed the Lord for giving him, his Princes and people, a heart to offer up so freely and willingly towards the *building* of the *Temple*, 1 Chron. 29. 6, 14. Exod. 35. 21. The Saints should work for God willingly and *freely*, from a spirit of love and adoption, not in a *servile* way, expecting wages for their work, not *indenting*

1 In acting freely for God.

denting and playing the hucksters with God (as hypocrites doe) A man of a gallant and *Princely* spirit will doe noble and heroick acts in love to *virtue*, without expecting a *Reward*.

2 In following the Lord fully.

II. We should shew forth the true nobleness and *Princelinesse* of our spirits, in following the Lord *fully*, though the way wherein he walks, be full of *briars* and thorns, full of hazards and troubles to the outward man. *Agrippa* was perswaded (almost) to be a Christian, *Acts* 26. 28. but he came not off fully and altogether. Thus it was also with the *young* man in the Gospel, *Mat.* 19. 21. But on the contrary, *Joshua* and *Caleb* followed the Lord fully (throughout the wilderness) being men of excellent Princely *heroick* spirits, *Numb.* 32. 12. They did not look back to the flesh pots of *Ægypt*, nor were they cowardly and unbelieving, like the rest of the *Israelites*, who were men of low and *sordid* spirits. That is a true heroick spirit which followeth the Lord fully, and in this regard *Daniel* and *Nehemiah* were men of excellent choyce spirits.

3 In denying the lusts of the flesh and the world.

III. We should manifest the *Princelinesse* of our spirits in utterly refusing to be in bondage to the *Enemies* of God and his people; I mean Satan, the flesh, and the world, as others are, 2 *Pet.* 2. 19. We should bid *defiance* to every lust, and to every base sinfull course and complyance. Thus will a true Christian doe; the Son having made him *free*, he is *free* indeed, *John* 8. 36. *Rom.* 8. 23. and will come no more into *bondage*; he scorns to be a slave to sin, which he counts the greatest *slavery*: And for the riches and honours of the world, he contemnes and tramples upon them as *infinitly* below Christ (when they come in competition to him. So did the *Martyrs*, and this argues a true nobleness and *Princelines* of spirit.

4 In suffering joyfully for Christ.

IV. In bearing reproaches and afflictions for Christ and his cause, not only patiently and meekly, but *couragiously* and *joyfully*. For a man to count it all *joy* when he falls into manifold Tribulations, *James* 1. 2. shewing forth both excellent *wisedome* and undanted

danted *courage* in the midſt of afflicters. Such a man hath the ſpirit of *glory* reſting upon him, 1 *Pet.* 4.14. even that ſpirit which reſted upon Chriſt in his ſufferings; whereas on the contrary, if a man *faint* in the day of adverſity, it is becauſe his ſtrength is *but ſmall*, Prov. 24. 10.

V. *Laſtly*, The Saints ſhould manifeſt the Princelineſſe of their ſpirits, in loving and doing good to their enemies, paſſing by injuries and abuſes, and *overcoming* them with kindneſſe. This may be judged by the men of the world to be *puſilanimity*, and cowardize. But it is an Argument of a truly *noble* and brave ſpirit, to doe good for evill. 'Tis the *honour* of a *man to paſſe by an offence*. We find that *Philip* of *Macedon*, *Julius Cæſar*, *Auguſtus*, and other Princes, were as famous for paſſing by injuries, and heaping favours upon their enemies, as for their victories in the field. In the *former* they ſhewed as much, nay more true valor in the *latter*; it was only a *morall* virtue in them, but in the Saints it is a Chriſtian virtue, a fruit of the *Spirit* of grace dwelling in them. None but they can paſſe by injuries, and doe good in a *Goſpel* way; therefore none are of ſuch a *Princely* Spirit as they, being herein conformable to their head, loving as Chriſt loved, and forgiving as he forgave them, *Eph.* 5. 1,2. All the *virtues* and excellencies of the moſt famous *Heathens* and exacteſt *Moraliſts*, were but ſhadowes of virtue if compared with the Chriſtian virtues of the Saints, who are made *Princes* by Chriſt.

5 In overcoming evill with good.

VERS.

VERS. XVII.

I will make thy name to be remembred in all Generations; therefore shall the people praise thee for ever and ever.

[*I will make thy name to be remembred.*]

OR thus, I will *mention* thy name that it may be *remembred*. The *Inditer* of this *Psalm* speaketh these words to Christ concerning his Kingdome and glory. There is a *connexion* between this and the Verse going before, both aiming at the *honour* and renown of Christ the *Bridegroom*, whose name and truth (maugre all opposition and attempts to the contrary) shall be remembred throughout all *Generations*. But as for the names of his and his peoples implacable enemies, they shall rot and even *stinke* above ground; and thus it is with the names of *Antiochus*, *Julian*, *Celsus*, *Porphyrie*, &c. at this day. The name of Christ is, and ever shall be *precious*, and the high prayses thereof shall be celebrated from one Generation to another.

Qua. But who will cause this name to be *remembred* and celebrated?

Answ. Even the *Spirit* of the Lord (who inspired the Psalmist in composing this *good matter*) the Psalmist was but the *Amanvensis* of the Spirit; though we are not utterly to exclude instruments, and second causes by whom the *Spirit* of God worketh (for it may be truly said that the Church or Spouse doth instrumentally cause the name of the Lord to be remembred) yet the Spirit of God is the onely *efficient* cause.

Hence

Hence therefore *Observe.*

That the Holy Ghost (by whose inspiration this Psalm was indited) will cause the name of Christ to be remembred and honoured from age to age, whilst the world endureth.

Observ. The Spirit of God chooseth the name of Christ to be remembred.

The Enemies of Christ have endeavoured from time to time, by power and pollicy, to *bury* his *name* in ignominy and oblivion. Some of them rendring him in his own person a *deceiver*, a blasphemer; others reviling him in his members, but the *Spirit* shall convince the world that Christ is *righteous*, and that his people are *righteous*, and holy, however they have been represented by the world, *John* 16. 10.

This is promised here in the Text, I will *make memory of thy name* (so some render the words) or cause thy name to be remembred.

Three things are to be explained and opened.

I. What is *meant* by the *name* of Christ?

II. What it is to *remember* his name?

III. How the *Spirit* of God causeth the *name* of Christ to be remembred?

1 *Quæ.* What doe you *mean* by the name of Christ?

Answ. The name of Christ hath *various* significations in Scripture, where it is often mentioned, *Iohn* 5. 43. *Iohn* 10. 25. *Acts* 2. 38. *Acts* 3. 6. *Acts* 5. 28, 40. *Col.* 3. 17. 1 *Pet.* 4. 14.

1 *Quary.* What is meant by the name of Christ.

1 Sometimes it signifieth the *power* and Authority of Christ; At the name of Jesus shall every knee bow, *Phil.* 2. 10.

2 Sometimes it is taken for the *worship* of Christ, *Micah* 4. 5. *Zech.* 14. 9. Now the Saints are called by a reproachfull name, but they shall be known by another *name*. The Spirit of the Lord will cause the name of Christ only to be remembred among the Saints. Under the *name* of Christ here is comprehended his *Gospel*, or the word of his Kingdome, *Mat.* 4. 23. wherein the name, natures, offices, works, sufferings, victories, excellencies of Christ are displayed. God hath promised that this name from the

rising

rising of the Sun, to the going down thereof, shall be great among the Gentiles, Mal. 1. 11. his way shall be *known upon earth*, and his saving *truth* among all *Nations*, Psa. 67. 2, 3, 4, 5. The Heathen shall be his *Inheritance*, and the uttermost parts of the earth his *possession*; his name shall be great and glorious *from Sea to Sea*, and from one end of the world to another. *All the ends of the world shall remember* and turn to the Lord, and all the kindreds of the Nations shall worship before him, *Psa.* 2. 8. *Psa.* 22. 27. *Isa.* 59. 19.

The name of Christ is sweet and excellent.

Quæ. But you will say, is the *name* of Christ so excellent?

Answ. Yea it is most excellent, *Heb.* 1. 4. *Acts* 4. 12. For

First, In knowing and *remembring* the name of Christ, we come to the saving knowledge of God, whose *name is in Christ*, Exod. 23. 21. Now what is the *name* of the Lord (as himself proclaimeth it to *Moses*) but his mercy, truth, power, goodnesse, wisedome, long-suffering, for our our *Salvation*, Exod. 34. 6, 7. This name Christ declareth to his *Brethren*, Heb. 2. 12. And hath made *familiar* unto us, (God being manifested in our nature) they shall call his name *Emanuel*, which (being interprered) *is God with us*, Mat. 1. 23.

Secondly, The name of God in Christ is our *strong Tower*, and refuge, whereunto we may have recourse in all our trialls and dangers, and be *safe*, Pro. 18. 10. When sin and Satan, and our own consciences accuse us, we must run to this strong hold. *His name shall be Jesus, for he shall save his people from their sins*, Mat. 1. 21. And this is his name whereby he shall be called the *Lord our righteousnesse*, Jer. 23. 6. This *name* is our stay and support when we have not that comfortable sense of Divine love which we formerly had. He that walketh in darknesse, and hath no light, let him trust in the name of the Lord, *Isa.* 50. 10. And hereof we should make *mention* continually (as the *Psalmist* saith) I will make mention of thy *righteousnesse, even of thine onely*, Psa. 71. 16.

II. *Quær.* What is it to *remember* the name of Christ?

Answ.

Answ. There is a twofold *remembrance* of his name.

What is it to remember the name of Christ.

I. A meer *speculative* notionall remembrance of it. Thus thousands (who will not have Christ to Reign over them) doe literally and notionally *commemorate* his name, Gospel, and Kingdome, and make repetition thereof with the tongue (perhaps far more readily then many *sincere* Christians who have not such a strong naturall memory and faculty of expression to discourse of the things of Christ which they read and hear.) Not every one that saith *Lord, Lord* (*i.e.*) that mentions the name *Gospel* and Kingdome of the Lord Jesus, shall be saved. Many will say in that day *Lord Lord* have we not *Prophesied*, cast out Devils, and done wonderfull works in *thy name?* but the Lord will say he never knew them, *Mat.* 7. 21, 22, 23. Men may performe some duties in the *name* and strength of Christ, and be raised above their naturall and *acquired* abilities, by some influences and gifts of the Spirit of God, and yet the Lord will not owne them for his true *Remembrancers.*

A twofold remembrance. 1 A notionall.

II. There is also a *sanctified* spirituall practicall *Remembrance* of the *name* of Christ; so to remember him as to believe on him, doe his will, love him, and delight in him (in the sense of his *love* to us) We will *remember* thy love (saith the Spouse) more then Wine, *Cant.* 1. 4. The name or love of Christ is sweet and precious to a spiritual experienced Christian. *Austin* after he had experimented the vertue and excellency of the *name* of Christ, did *disrelish Cicero's* eloquent Writings, because he found not this *name* in them. When the *Spirit* of the Lord opens the *name* of Christ to a soule, it is like a Box of sweet Oyntment, casting forth a most *fragrant* and odoriferous smell. *Thy name is as Oyntment powred forth, therefore doe the Virgins love thee*, Cant. 1. 3.

2 A practicall remembrance of the name of Christ.

Now to the third *Quary*, How and by what means the Spirit of God causeth the name of Christ to be *Remembred?*

3 *Quæ.* How the Spirit causeth us to remember Christs name.

I *Answer*, first (*negatively*) the Spirit doth not now ordinarily cause Christs *name* to be remembred by *immediate* suggestion and Revelation, as he did before

Answ. 1. *Negat.* Not ordinarily, by immediate suggestion and revelation.

* πολυμερῶς καὶ πολυτρόπως

† Yet nevertheleſſe there is an immediate Teſtimony of the Sp.

* Dr. *Preſton* Chur. Mar. p. 9. Of effect. faith. p. 245 Dr. *Sibbs* Seale of Spi. p. 166. Mr. *Tho. Goodwin* Ret. of prayers. p. 109. 269. Mr. *Sym.* Deſ. ſoule. *M. Rutherford.* *M. Cotton.*

Cautions about the immediate Teſtimony of the Sp.

2 *Caution.*

3 *Caution.*

fore the word of God was written; then indeed the Spirit of the Lord did more immediately ſuggeſt the name and will of Chriſt to the *Patriarchs*, yea, and after ſome part of the word was written, to the *Prophets* and *Apoſtles*; but now we are under a better and ſurer *adminiſtration*. *God who at ſundry times, and in divers manners* (by *peace meale*, now a little, and then a little *) *ſpake in time paſt to the fathers, hath in theſe laſt dayes ſpoken to us by his Son once for all*, Heb. 1. 1, 2. We have a more ſure word of *Prophecy*, whereunto we may doe well to *take heed*, 2 Pet. 1. 19. The Lord hath commanded us to hear the voyce of his *Son* in his word and Ordinances, and every ſoule that will not hear ſhall be cut *off*, *Deut.* 18. 18. *Acts* 3. 22. *Acts* 7. 37.

† And yet it will not be denyed but that there is an *immediate* Teſtimony of the Spirit (without any *ſyllogiſticall* reaſoning) ſaying *particularly* to the ſoul, *Be of good cheere, thy ſins are forgiven thee.* The Holy Ghoſt doth not alwayes evidence to a mans conſcience his good eſtate by force of Argument taken taken from the fruits of Sanctification, but ſometimes *immediately* by way of preſence; as the ſight of a *friend* comforts a man without help of diſcourſe; and thus much is granted by many *eminent* practicall *Divines*,* who alledge *Rom.* 8. 16. 1 *John* 5. 6, 8. *Rev.* 2. 17. for it, & no donbt but many ſpiritual Chriſtians (who are far from *Enthuſiaſmes*) have experience thereof. Concerning which, theſe Cautions are to be obſerved.

First, That this *immediate* Teſtimony is not ordinarily communicated to every believer, but only to ſome Chriſtians.

Secondly, It followes deep and ſerious ſelf-abaſement and *Humiliation*.

Thirdly, It comes after great and extraordinary *afflictions*, *deſertions*, conflicts, *Rev.* 2. 17. As *Wine* is given to them that are of *heavy* hearts, *Prov.* 31. 6. or elſe it is to prepare a Chriſtian for great afflictions and *Martyrdome*. The *Apoſtles* were preſent with Chriſt at his Transfiguration, *Mat* 17. 1. and beheld his glory that they might be *fitted* to ſuffer for him.

him. Blessed *Glover* having been in a disconsolate condition, cryes out a little before his *Martyrdome*, *He is come, he is come.*

Fourthly, This immediate whispering or suggestion is so far from making a Christian *abandon* and cast off the Ordinances and appointments of Christ, that it quickens and stirs him up to be more frequent, zealous and spirituall in the things of Gods worship. The Spirit of God enters into us when the Lord speaks to us in and by his word, *Ezek.* 2. 1, 2. 4 *Caution.*

Therefore *secondly*, The *Holy Ghost* doth ordinarily comemorate and cause the name of Christ to be remembred in and by the use of means and second causes, which though they be but *passive* in themselves, and so cannot produce any powerfull effect without the invincible concurrence and operation of the *Spirit* of God, yet the Spirit doth ordinarily work thereby: Nor doth he bring to our *remembrance* contrary things, but the very same things which are *contained* in the word, *John* 14. 26. 2 *Answ. Affirmat.* The Spirit causeth Christs name to be remembred ordinarily in the use of means.

Let me now *declare* more particularly how and after what manner the *Spirit* of God causeth the name of Christ to be remembred. The Spirit causeth the name of Christ to be remembred.

First therefore he anointeth and furnisheth men with spirituall gifts and abilities, *Ephes.* 3. 8. *Ephes.* 4. 8. for declaring and making known to the world a naked crucified Christ as the object of true faith, and the sum, substance, and quintessence of all the Scriptures, Promises, Sacraments, Ordinances, graces, comforts, 1 *Cor.* 2. 2. *Gal.* 6. 14. 2 *Cor.* 1. 20. *Col.* 2. 10. *Col.* 3. 11. There being no other name given under Heaven whereby we can be saved, but the name of *Christ*, Acts 4. 12. No other *foundation* can any man lay, then that which is laid, 1 *Cor.* 3. 11. 1 By enabling men to preach the Gospel.

Secondly, He stirreth up in his people a mighty spirit of *Prayer*, to implore and besiege the Throne of grace incessantly (maugre all discouragements) *One thing have I desired of the Lord* (saith the Psalmist) *that will I seek after*, Psal. 27. 4. The Spirit of God makes them restlesse and importunate, so that they will take no denyall; *Lord* thou hast promised that 2 By stirring up in the Saints a mighty Spirit of prayer.

thou wilt *advance* thy Name and thy Kingdome, and spread thy truth throughout the world, and that all impediments and hindrances shall be *removed*; now Lord I *plead* thy Promise, and doe earnestly beg the fulfilling of it, that so thou mayest have more honour in the world then thou hast at this day. Though God doth not effect great things for our prayers, yet he doth ordinarily stir up in his people a spirit of prayer, before he bring them to passe. The same Spirit that causeth the *name* of Christ to be remembred, in the Nations of the world, doth direct his people to pray for those very things which God intends to accomplish. As in a way of *Prophecy*, the Spirit in the Prophets did signifie the glory that should follow, 1 *Pet.* 1. 11. So here in a *way of prayer*.

2 By revealing Christ to the souls of men.

Thirdly, The Spirit of God doth powerfully and convincingly reveale the *name* of Christ to the soules of men. *He shall glorifie me* (saith Christ) *for he shall take of mine, and shew it unto you*, John 16. 14. He shall exalt that name which is exalted above all *names*, Eph. 1. 21. Phil. 2. 9. We read of the *demonstration* of the Spirit, 1 *Cor.* 2. 4. Now a demonstration is the most convincing, and clearest kind of proof, which beareth down all before it, and *silenceth* all objections to the contrary. For this end the *Ministry* of the Gospel is *mighty* and *powerfull*, but then it is through the Spirit of God, 2 *Cor.* 10. 4. without which all the teachings of men will not make the *name* of Christ to be remembred to purpose; but where this spirituall *demonstration* comes, it answers all cavills, and outs the *Devil* of his strong hold.

4 In order hereunto, the Spirit puts a Divine light into their hearts.

Fourthly, In order hereunto the Spirit of the Lord puts a *Divine light* into the blind hearts of men. What though the *Sun* shine brightly, yet if a man be *blind* he cannot see it. Now we are all spiritually *blind* by nature, 2 *Cor.* 3. 14. 2 *Cor.* 4. 4. *Acts* 26. 18. *Ephes.* 5. 8. and therefore there is an absolute necessity not only that the *object* should be revealed, but also that a Divine spirituall light and capacity should be put into the *subject*, which being done by the Spirit of wisedome and Revelation, *Ephes.* 1. 17.

shining

shining into mens hearts, and giving them the *light of the knowledge of the glory of God* in the face of Jesus Christ, 2 *Cor.* 4. 6. The name word and works of Christ are exceeding *mysterious*, the little book (which is in the right hand of him that sits on the *Throne*) is clasped and sealed, *Rev.* 5. 1. till the Spirit unclasp and open it to us, and give us a *spirituall* understanding of the things which are written in it. There is a *Spirit* in the word, a Spirit in the *wheeles*, or providentiall revolutions and changes, *Ezek.* 1. 1. which opens the *mysteries* of the word and works of Christ, and so declares his *name* unto us.

Fifthly, Whereas the best of us (notwithstanding our former experiences) are exceeding apt to forget the *name* of the Lord Jesus (which is our resting place) and so are disquieted in our spirits, and become exceeding dull and unfruitfull in our places (so that God hath little honour by us) the Spirit in this case whispers us in the ear, awakens us, and brings the name of Christ to our *remembrance*, John 14. 26. yea some truths which perhaps we have read or heard many years agoe, and which have been long out of our *remembrance*, the *Spirit* sets afresh upon our hearts, and that when we are in a loose and unspiritual frame that so the free gracious operation and impression of the Holy Ghost may be the more magnified by us. As for vain and unprofitable things, we can remember them with much facility, but for *spirituall* things which concern the glory of God, the crucifying of the flesh, and the lusts thereof, and the peace and comfort of our own soules, we doe as *easily* forget, till the Spirit of God by over-powring our hearts, cause us to remember the same: He it is that doth particularly *apply* the promises unto us, he it is that helpeth our *infirmities*, Rom. 8. 26. He is our *Remembrancer* and comforter, our teacher and our councellor; in difficult cases he *leadeth* us into all *truth*, John 16. 13. and guideth us into those wayes which make for the honour and exaltation of the name of Christ. *When you turn to the right hand, or to the left, you shall hear a word behind you, saying, this is the way, walke in it*, Isa. 30. 21.

5 He reneweth in them the remembrance of spirituall things.

6 He helps Chriſtians in their places to ſpeak out their experiences of his goodneſſe.

Sixthly, As the holy *Ghoſt* raiſeth up and comforteth the hearts of decining Chriſtians themſelves, by minding them ſeriouſly of the *name* of Chriſt, and cauſing them to remember from whence they are fallen, *Rev.* 2. 5. and that it was much better with them before, then now it is, *Hoſ.* 2. 7. So he *openeth* their mouths wide (being by nature ſpiritually dumb, and averſe to the language of *Canaan*) to declare and ſet forth the *name* and praiſes of Chriſt where they come, and to ſpeak of his goodneſſe to others. With the *tongue* men confeſſe the *name* of the Lord, *Rom.* 10. 10. and the *manifeſtation* of the Spirit is given to every one to profit withall, 1 *Cor.* 12. 7. and till the Spirit of God enlarge our hearts, and open our mouths, we cannot hold forth the truth in love and meekneſſe nor faithfully communicate to others our experiences of the vertue and efficacy of the name, natures, offices, and relations of Chriſt: we cannot in a Chriſtian manner declare the ſame to our *Children*, that they may make them known to their children, and ſo from one *Generation* to another.

7 He maketh them walk holily and convincingly.

Seventhly, The Spirit of God (being a Spirit of holineſſe and of glory) cauſeth the *name* of Chriſt to be remembred by working up the hearts and lives of the Saints to much holineſſe and purity; men are led more by *example* then by precept. When Chriſtians have a *converſation* becoming the Goſpel, and *walk* as Chriſt walked, *Phil.* 1. 27. *Phil.* 2. 5. O this convinceth gainſayers, adorneth the *name* of Chriſt, and cauſeth men to fall in love therewith; as on the contrary, the *pride*, ſelfiſhneſſe, worldlineſſe, and diviſions of Chriſtians doe exceedingly *harden* the wicked, and cauſe the name of the Lord to be blaſphemed, *Rom.* 2. 24. O therefore let every one that nameth *the name of Chriſt*, depart from iniquity, 2 *Tim.* 2. 14. They that are taught by the holy Spirit of God will doe ſo.

8 By the ſufferings of the Saints, he

Eighthly, The Lord maketh his *name* to be remembred, not only by the active, but alſo by the paſſive obedience of his people. The blood of the Martyrs is the ſeed of the Church; they that ſuffer for the

name

name of Christ, with the mind of Christ, namely, with patience, meeknesse, humility, wisedome, love and pity to their enemies, are the best and most powerfull *Preachers* of Christs name and Gospel. As the Spirit of God made the *name* of Christ famous by the preaching, so by the sufferings of the *Apostles*; as they *laboured* much for Christ, so they suffered great things for his *name*, Acts 9. 16. Acts 5. 41. and *it is given to the Saints not only to believe, but to suffer for his sake*, Phil. 1. 29. Many have been converted, and have embraced the *name* of Christ, by beholding the heavenly carriage and deportment of the Martyrs in their sufferings, the same *darting* forth not a little spirituall glory and *Majesty*.

advanceth the name of Christ.

Satan (and not the Spirit of God) doth sometimes put men upon Religious duties.

Obj. But (you will say, that) Satan doth sometimes put men upon Religious duties, and suggest the name and things of Christ to them, and cause them to remember, and to mention the same.

Answ. This is very true, *Satan* can and doth transform himself into an Angel of light, 2 *Cor.* 11. 14. (especially in our dayes) Oh the sad and dreadfull delusions that are abroad in the world! Oh the subtill devices turnings and windings of this wily Serpent! how many Stars hath this Dragons tayle cast down to the earth? *Rev.* 12. 4.

Satan hath severall wayes and methods to insinuate into poor soules, and to delude them, and I wish with all my soule we may not be ignorant of his *Devices*, 2 Cor. 2. 11. He will seem to *exalt* Christ and redemption by his blood, the teachings of his Spirit, the perfection and glory of his righteousnesse and satisfaction to the poor *wounded* soule. * And will cause such visions, apparitions, representations to the fancy and senses of a man, as will at present wonderfully raise and elevate him, as if he were in the third Heaven.

* See the *Quakers shaken*, in the Narrat. of *Io. Gilpin. Dæmon. Meridian.* p. 81. by M. *Fowler*.

But let these five *distinguishing* Notes be considered by the Reader, and they will (by Gods blessing) minister some light unto him.

5 Things wherein Satan differs from the Spirit of God in putting men upon Religious duties.

First then, Satan puts a man upon Religious exercises

cises at unseasonable times, when he should be employed in his Calling; God *loveth* mercy and not sacrifice. Indeed there is a great temptation on the other hand when *Christians* neglect prayer, meditation, and hearing the word, under pretence of multiplicity of other businesse, and employments. But the Spirit of God is *Regular*, and seasonable in his motions to Religious duties, and doth not make a man neglect the duties either of his generall or particular Calling.

Secondly, Satan when he puts a man upon prayer, or any other Religious service, he comes upon the conscience in a rough, violent, imperious maner, not humbling, preparing, and enlarging the heart in order to the duty, as the Spirit of the Lord doth, who directs the Saints both as to the matter manner and other circumstances of prayer. The Spirit of adoption comes not in the rough, but in the *still* voyce, 'tis a Dove like, not a boysterous Spirit.

Thirdly, Satan by his *suggestions* about spirituall things, makes men the more *flashy*, inconstant, fantasticall, proud and vain; but the holy Ghost the more he operates upon, and suggests the name of Christ to the soule, the more serious, sober, constant, humble, wise and grave, such a soule will be.

Fourthly, Satan endeavours to shuffle out one duty by another, as prayer or hearing, by reading, *&c.* 'Tis his designe to exclude publick administrations by private *communion*, or private communion by publick administrations: But the *Spirit* of the Lord is uniform, and by his motions causeth the soule to have respect to the whole will of Christ, and to remember his name in all the Ordinances of his worship, as there is opportunity.

Lastly, Though Satan may sometimes, and in some cases, pretend to the exalting of the blood of Christ, and the teachings of the Spirit of Christ, yet it is that himself may have the more *advantage*: He reduceth all to that light, or rather those Principles of darknes which are within a man, and so in effect puts him upon a meer *Covenant* of works, and the worst kind of

Popery

Popery and *Socinianisme* (as we have many sad examples thereof at this day) *vilifying* and excluding the written word, Ministry, and Ordinances of Christ, as meer shadowes, and beggerly Rudiments, and bringing in a multitude of sensless *Allegories*, and foolish speculations, which eat out and destroy the very marrow and savour of the *Scriptures*. But as for the *Spirit* of God, he doth ordinarily convert, teach, comfort, and stablish the soule, by applying the blood, benefits, and Promises of Christ, as the same are propounded and held forth in the written word, and the faithfull dispensation thereof by his Ministers; he doth ordinarily speak in, with, and by, and alwayes according to the written word (rightly understood) nor doth the Spirit of the Lord cause a *Christian* to slight and contemne his brother, as being not under such high attainments as himself. Much more might be said on this subject, but it is a large *common place* upon which many good men have written, and therefore I shall insist no further upon it.

From what hath been delivered in the *Explication* of this Doctrine, we may draw three or four usefull *Corrolaries*.

First then, They doe but labour in vain, and strive against their *Maker*, who attempt directly or indirectly, to cause the *name* of Christ either *personall* or mysticall to be quite forgotten. The enemies consulted against Gods hidden ones, that the name of *Israel* might be no more in remembrance, *Psal.* 83. 4. *Herod* would have killed Christ as soon as he was born, *Mat.* 2. 16. And there be many that would destroy Christ as soon as he is spiritually formed in the soule, *Gal.* 4. 19. When Gospel light breaks forth, these (like the Dog in the manger) not only reject it themselves, but would hinder others from *receiving* it, being afraid of the light, lest their works of darknesse should be discovered. Thus it was with the *Pharisees*, John 3. 20, 21. But (will they, nill they) the light shall shine forth more and more, till it have fully discovered the *Impostures* of Satan and Antichrist, and made the name and truths of Christ glorious through- 1 *Corol.*

out

out the world, the Spirit of glory and Revelation will doe it. Not by *might*, nor by power, but by my *Spirit* (ſaith the Lord of Hoſts) *Zech.* 4. 6. The Spirit of the Lord ſhall lift up a *Standard*, Iſa. 59. 19. This *Baitell* ſhall be by *burning and fuell* of fire, *Iſa.* 9. 5.

2 Corol. *Secondly*, Foraſmuch as the Lord hath promiſed that he will cauſe his name to be remembred, we that have often made mention of his *name*, and ſee but little fruit of our labours, ſhould nevertheleſſe take courage, and not *diſpond* in our ſpirits, conſidering what the Lord hath promiſed (though we be vile and unworthy) that the *Gentiles* ſhall know and *truſt* in his name, *Rom.* 15. 12, 21. The Lord will *write* his Law in the hearts of the people, and they ſhall know the truth, and the *truth* ſhall make them free, *Jer.* 31. 33. *John* 8. 32. The Lord will deſtroy in this *mountain*, the face of the *covering* caſt over all people, and the *vaile* which is ſpread over all Nations, *Iſa.* 25. 7. Many ſhall run too and *fro*, and knowledge ſhall be encreaſed, *Dan.* 12. 4. *Living waters* ſhall goe out from *Jeruſalem*, and the earth ſhall be *filled* with the knowledge of the Lord, *Zech.* 14. 8. yea, the Lord will be to the people as a *dew* falling on the tender graſſe, and they ſhall bring forth fruit in *ſeaſon*, and their fruit ſhall *abide*, *Pſal.* 92. *Hoſ.* 14. 15. *Pſal.* 110. 3. *Mic.* 5. 7. *Iſa.* 55. 10. *Gal.* 4. 27. *John* 15. 16.

We know from ſad experience that our poor *Children* and relations, yea generally all our *Auditors* doe forget the *name* of Chriſt, though we often mention it to them, here a little, and there a little, *line* upon line, and *precept* upon precept, *Iſa.* 28. 10. But when the Spirit of the Lord writes the *name* of Chriſt upon their hearts, they ſhall remember it, and ſhall be manifeſtly declared to be the *Epiſtle* of Chriſt, written not with ink, but with the Spirit of the living God, 2 *Cor.* 3. 2, 3.

3 Corol. *Thirdly*, It concerns us therefore to *honour* and exalt the *Spirit* of the Lord who indited this Pſalm, and in the light, wiſedome, and ſtrength of that Spirit (with all humility and reverence) to hallow and make

make mention of the name of Christ, wherever we are cast by providence; but especially to our Children and Relations, that they may make the same known to their Children; and in so doing, we shall leave a sweet savour behind us, and be a blessed example to the next succeeding Generation, whom (I doubt not) the Lord will honour in the carrying on of his work (though we of this present age should be laid aside as unfit for it.)

Magistrates, Ministers, Parents, Masters of Families, every one in his place, should declare to the people, especially to the younger sort (that they may declare the same to the next Generation.)

1 The glorious works of Creation and Providence, and the wonderfull out-goings and appearances of God in the deliverance of his people, *Exod.* 12. 25. *Psal.* 77. 11, 12.

2 The admirable things of Gods holy *Law*, which we should whet upon our *Children*, *Psal.* 119. 129. *Deut.* 4. 9. *Deut.* 6. 7. *Psal.* 78. 5, 6, 7. *Mal.* 4. 4. Yea, we should keep a Record of the Judgements and terrible dispensations of God, *Joel* 1. 3. But

3 We ought especially to commemorate and transmit to our posterity, the sweet and precious name of Christ (to wit) the gracious complot and Covenant between the Father and the Son, for our redemption and salvation, *Prov.* 8, 23, 30, 31. *Heb.* 10. 7. *Isa.* 49. 3, 4, *&c.* *Isa.* 53. 12. And the heavenly *intercourse* and transactions between Christ and his Church, which are the subject matter of this *Song*; herein we ought chiefly to instruct our Children, that the same may not *depart* out of their *mouth*, nor out of the mouth of *their seed*, *nor out of the mouths of their seeds seed*, Isa. 59. 21. *The living*, the living, he shall praise thee, *The father to the Children shall make knowne thy truth*, Isa. 38. 19.

An *aniversary* memoriall of and thanksgiving for outward *deliverances*, is not sufficient, much lesse for soule mercies, the praises whereof should be continually celebrated by us. *Tell* your *Children*, and let your Children tell their Children, and their *Children another*

ther Generation, Joel 1. 3. what the Lord Christ hath done for poor sinners.

4 Corol. *Lastly*, Seeing the *Spirit* of God in and by the Church causeth the name of *Christ* to be remembred, Let us therefore earnestly beg and wait for the abundant *powring* out of this Spirit, *Isa.* 44. 3. *Isa.* 35. 7. *Joel* 2. 28. That the *Gospel* may run, and may be *glorified*, and that the precious name of Christ (which is as a box of sweet perfume) may be powred into the hearts, memories, mouths, and lives of the people, and that all *Nations* may blesse the Lord for *Christ*, as the great desire and delight thereof, *Hag.* 2. 7. and for his Church, which shall be the joy of many Generations, *Isa.* 60. 15. that with gladnesse and rejoycing they may make mention of that *spirituall* intercourse which is between the Bridegroome and Bride *here*, and the glorious communion which shall be between them ~~and~~ the Heaven, and which is and shall be matter of *high praises* to Eternity, as the Psalmist concludes, *Therefore shall the people praise thee for ever and ever.*

Make hast, and come away my Beloved, and be thou like to a Roe, or to a young Hart upon the mountaines of Spices, Cant. 8. 14.

Let the Spirit and the Bride say come, and let him that heareth say come; and let him that is athirst come. He which testifieth these things, saith, surely I come quickly, Amen. Even so, come Lord Jesus, Rev. 22. 17, 20.

FINIS.

A TABLE

OR

Summary of the Chief Heads of Doctrine propounded in this EXPOSITION.

In the *Introduction.*

OUR Considerations *touching* Allegories, *and the Allegoricall sense of Scripture.*

In what cases Allegories *are to be admitted.*

From the *Title* or Inscription.

Four Reasons *why we should diligently study this* Marriage *Song.*

Three usefull Instructions *drawn from the Inscription.*

From Verse 1.

1 *Observ.* That the conjugall love of Christ to his Spouse is a good matter.

2 *Observ.* That a spirituall Christian cannot fully express what is within his heart.

3 *Observ.* That a gracious soule especially eyes Christs person in Thanksgiving.

4 *Ob-*

4 *Observ.* That such a soule having experience of Christs power, will speak of him, and for him.

From Verse 2.

1 *Observ.* That Christ is incomparably faire and full of beauty.

1 *In his Natures.*
2 *Offices.*
3 *Relations.*
4 *Word and Ordinances.*
5 *Providences.*
6 *Members.*

2 *Observ.* That Christ doth effectually give Grace by the Ministry of the Gospel.

This Doctrine is confirmed by foure Arguments, *and an Objection answered.*

3 *Observ.* That Christ is furnished with power and spirituall gifts to doe poor sinners good.

From Verse 3.

1 *Observ.* That none are able to withstand the sharp sword of Christ.

2 *Observ.* That Christ is the mighty one who can perform whatsoever he promiseth or threatneth.

Four Reasons *why it was necessary that Christ should be the* Mighty One.

3 *Observ.* That the true believer spiritually eyes the *Divinity* in the humanity of Christ, for his salvation.

Five Inferences *drawne from this Doctrine.*

From Verse 4.

1 *Observ.* That Christ rideth in Majesty, truth, meekness, and righteousnesse.

2 *Observ.* That he prospers in his journey and undertakings.

3 *Observ.* That though the Lord can immediately bring about his glorious designes, yet he will have his people pray to him.

Three

Three Motives *hereunto.*

4 *Observ.* That the Lord Jesus in advancing his Kingdome, will doe *terrible* things in righteousnesse.

From Verse 5.

1 *Observ.* That Christ and his people will meet with much opposition in a good work.

Christ hath two sorts of Enemies. 1 *Open.* 2 *Secret.*

2 *Observ.* That it is a great evill and provocation to oppose the Lord Jesus in his Kingly Office.

3 *Observ.* That Christ is an excellent Archer, and hits the mark whensoever he shooteth.

4 *Observ.* That the Lord shoots the keen Arrowes of his wrath into the hearts and consciences of men.

This King is the King of hearts, and hath to doe chiefly with the heart and spirit. For

1 *He chiefly requireth spirit worship.*
2 *He bestoweth spirituall blessings.*
3 *He furnisheth his people with spiritnall weapons.*
4 *He abhorreth spirit defilements.*
5 *He gives up obstinate sinners to spirit delusions.*

From Verse 6.

1 *Observ.* That the Eternall Godhead of Christ was revealed to the Lords people under the Old Testament.

The Father, Son, and Spirit, doe all witnesse to this great truth.

Three Inferences *drawn from this* Doctrine.

The Eternall Godhead of Christ is further evinced by five Demonstrations.

1 *From his Divine Names and Titles.*
2 *From his Divine Properties.*
3 *From his glorious Works.*
4 *From that Religious worship which is ascribed to him.*
5 *From his* Oneness *with the Father.*

An Answer *to that Objection* (viz.) *That the Title*

Jehovah,

Jehovah, *and other Titles of God, are communicated to Creatures.*

It was requisite that Christ the second person should be God.

1 *In respect of God himself.*

2 *In respect of man.*

Eight *of the most materiall* Objections *against the Godhead of Christ, answered.*

What we are to think of the words [Consubstantiall, Persons, Trinity.]

Six *speciall* Rules *or Considerations propounded for the better understanding of those Scriptures that refer to the mystery of the Son of God.*

2 *Observ.* That Christs Kingdome is an everlasting Kingdome.

A twofold state of Christs Kingdome here on earth.

That Christ hath a twofold Throne.

1 *One as he is the Lord of glory.*

2 *Another as he is a glorified man.*

3 *Observ.* That Christs Government is a righteous and equitable Government.

1 *He is a Righteous King.*

2 *A Righteous Judge.*

3 *A Righteous Lord.*

4 *A Righteous Husband.*

5 *A Righteous Advocate.*

The Righteousnesse and equity of Christs Kingdome is further demonstrated in severall particulars.

From Verse 7.

1 *Observ.* That 'tis naturall and essentiall to Christ to love righteousnesse, and hate iniquity.

Christ is a just person, according to a fourfold definition of Justice.

Quær. 1 *Wherein Christs love of righteousnesse appeareth.*

2 *Wherein his hatred of iniquity appeareth.*

Four Duties *mentioned, which we are to learn from this Doctrine.*

2 *Observ.* That God was the God of Christ in the work of our Redemption.

Of

Of Gods gracious Ends therein towards us.

An Answer to that Objection (viz.) Christ is not God, because he was anointed by God.

In six particulars the holy Ghost resembleth Oyle.

3 *Observ.* That Christ as man received the *Unction* of the Spirit.

Two Reasons *or Grounds hereof.*

Quæ. *If Christ be so full of the Spirit for us, why are we so empty, answered in five things.*

4 *Observ.* That all true believers are Christs fellowes.

Here it is shewed, that the Saints now have a higher righteousnesse and union then Adam *had, the Spirit himself dwelling in them.*

In eight particulars it is evinced, that not onely the gifts of the Spirit, but the person of the Spirit, or the Spirit himself dwelleth in the Saints.

Six Cautions *touching the in being and indwelling of the Spirit himself in the Saints, to prevent mistakes.*

By four Arguments *it is proved that there are created gifts or habits in believers.*

An Explication *of* John 17. 21, 22. *Which Text is alledged (by some) to prove that the very same union and fullnesse that is in Christ, is also in the Saints.*

It is shewed what is meant by those words (viz.) That they may be one in us, as thou father art in me, and I in thee, &c.

From Verse 8.

1 *Observ.* That the holy Ghost condiscends to us in illustrating spirituall things by temporall.

2 *Observ.* The spirituall presence and influence of Christ is incomparably sweeter then the sweetest of Creatures.

3 *Observ.* That such as are nearest Christ, are most refreshed with his spirituall Oyntments.

4 *Observ.* That Christ manifests himself graciously in the Assemblies of his people, as out of every Place

Four Reasons *of this Doctrine.*

5 *Observ.* That the Garments of Christ the Bridegroom smell sweeter then the friends of the Bridegroom.

6 *Observ.* That it greatly rejoyceth Christ when his people are comforted.

From Verse 9.

1 *Observ.* That particular Churches of visible Saints are the Kings Daughters.

2 *Observ.* That the Saints and worship of Christ are exceeding precious and honourable.

Four Reasons *why the Saints are precious and honourable.*

3 *Observ.* Though perticular Churches be precious, yet the universall Church is the Queen that hath the greatest dignity.

Great priviledges *belong to the* universall *Church.*

Four Propositions *concerning the same.*

4 *Observ.* The spirituall Church is as the fineſt *Gold* before God.

From Verse 10.

1 *Observ.* That Christians should diligently consider the word and message of the Lord.

Six Reasons *of this Doctrine.*

There is a twofold consideration of things.

1 *One Naturall.* 2 *Another Spirituall.*

2 *Observ.* That the Church should willingly forsake all her naturall Relations, for Christ her spiritual husband and Bridegroom.

From Verse 11.

1 *Observ.* Holinesse in the Church is amiable to the Lord.

This is further inlarged in four particulars.

2 *Observ.* That Believers should deny their owne righteousnesse, will, wisedome, in love to Christ, and for him.

Three

Three things mentioned, wherein Christ goes beyond all other husbands.

3 *Observ.* That Christians should eye and obey Christ as their Lord.

The Lordship of Christ considered two wayes.

1 *His* providentiall *universall Lordship.*

2 *His* speciall *gracious Lordship.*

We are to obey this Lord because we belong to him every way. As

1 *By Creation.*

2 *By Eternall Donation.*

3 *By purchase and impetration.*

4 *By union and implantation.*

5 *By Covenant and stipulation.*

6 *By Conquest.*

From Verse 12.

1 *Observ.* Christ will put honour upon his sincere worshippers.

2 *Observ.* The Rich and Noble ones shall highly esteem the Church.

Of the Prophetick Scriptures concerning the advancement and flourishing state of Christs Kingdome *in this world.*

Dan. 2. 31, *&c. Opened in severall* Quæries.

1 *Quæ.* What is meant by the Legs and Toes of Iron, *&c.*

1 *Ans.* Neg. *Not* Alexanders *Successors in the* Græcian *Empire.*

2 *Ans.* Affir. *The* Roman *Monarchy is thereby represented. Proved by divers* Reasons.

2 *Quæ.* What is meant by the stone that smote the Image on his feet, *&c.*

This is also answered neg. *and* affir.

3 *Quæ.* Whether the Kingdome of the *stone* may be considered as a spirituall Kingdome.

Ans. In three respects it may be said to be a spirituall *Kingdome.*

In five respects it is a temporall *Monarchy.*

4 *Quæ.* What are the *priviledges* that relate to the

kingdome of the *stone?*

Ans. Seven *things are mentioned.*

1 *A new Heaven and a new Earth.*
2 *A glorious accomplishment of Prophecies.*
3 *An abundant effusion of the Spirit of glory.*
4 *Purity in Ordinances and worship.*
5 *Union among the Saints.*
6 *Peaceable and righteous Administrations.*
7 *Rich and wonderfull returns of prayer.*

5 *Que.* How to judge of the Disputes of this present Age, touching the fifth *Monarchy.*

Ans. Here three things are humbly offered.

From Verse 13.

1 *Observ.* That the spirituall excellency of the Saints (being internall) is not discerned by the naturall man.

2 *Observ.* That the outward pomp and glory of this world is but a meer shadow.

This is demonstrated in three particulars.

3 *Observ.* That the Saints (notwithstanding inhesent graces) need the clothing of wrought gold (namely) the righteousnesse of Christ to cover their nakednesse.

Two Reasons of this point.

The excellency of this Clothing *demonstrated.*

1 *It is a Garment of Gods weaving and contriuance.*
2 *Our faith, love, spirituall actings are no part of it.*
3 *The Lord himself cloaths us with it.*
4 *It is so perfect that he cannot find the least fault with it.*
5 *In the assurance thereof we have peace and joy unspeakable and glorious.*

Que. Whether Christs active righteousnesse be this clothing of wrought gold, and imputed to us for our justification?

Ans. In five Conclusions it is evinced, that the sinner is justified by Christs active obedience.

Some Objections to the contrary, answered.

From

From Verse 14.

Man is like a piece of Embrodery, or curious wrought Garment, and that in five respects (viz.)

1 *In respect of the lineaments and parts of his body,* Psal. 139. 13, 14, 15, 16.

2 *The faculties of his rationall immortall soule.*

3 *His free justification by the beautifull Garment of Christs righteousnesse.*

4 *His spiritualll union and renovation.*

5 *His glorification, when he shall be clothed upon with glory.*

1 *Observ.* That the Marriage between Christ and his Spouse is not so gloriously solemnized and consummated as it shall be.

1 *Here our knowledge of God is imperfect, low, and dark to what it shall be. For*

1 *It is rather negative then positive.*

2 *'Tis by way of Eminency.*

3 *By way of causality. If there be so much good in the effect, there is much more in the cause.*

2 *As our knowledge, so our enjoyment of God here is imperfect.*

2 *Observ.* The Saints (that now groan under the body of sin) shall be perfectly clothed upon with Garments of glory.

This excellent glory is briefly spoken of in five things.

1 *The Saints shall perfectly see the* Essence *of God.*

2 *They shall behold the glorious person of Christ, and the mystery of the Hypostaticall union.*

3 *The will shall fully enjoy God as the chiefest good.*

4 *There will be a most ravishing communion with the blessed Angels and Saints.*

5 *The bodies of the Saints shall be made like the glorious body of Christ.*

An Answer to that Object. (viz.) That no separated soules return to tell us of this glory.

This is answered in five things.

3 *Observ.* That every true Saint attends on the Church *universall,* as the daughter on her mother.

4 *Observ.*

4 *Observ.* That such as are the Churches true companions here, shall be companions with her in glory.

Two Cautions *concerning degrees of glory.*

5 *Observ.* That true Christians are chast virgins.

1 *They have a single heart.*
2 *They are chast in their affections.*
3 *In their Principles.*
4 *In their practices.*
5 *In their ends.*

From Verse 15.

1 *Observ.* That there will be unspeakable joy on all hands when the Saints are received into the Kings Pallace.

1 *God will be glad of their company.*
2 *Christ will rejoyce over them.*
3 *The Angels will exceedingly rejoyce in their society.*
4 *The Saints themselves will rejoyce with unspeakable joy.*

2 *Observ.* That God hath erected a glorious Pallace for his people.

1 *It is prepared by God himself.*
2 *Bought with Gods money, and purchased with his blood.*
3 *Christ hath possessed it for us.*
4 *Given us the earnest of it.*
5 *The Lord will shortly put us in possession of it.*
6 *The glorious presence of God himself is the beauty of this Pallace.*

The excellency of this Royall Pallace *is further demonstrated in* three *things.*

This precious Doctrine is shut up with a twofold Medita.

1 *Concerning the true* Rest *and repose of the wearied soule.*
2 *Of the Beatificall* Vision *of the Lord of Glory.*

From Verse 16.

If we apply this Text to the Church, or Bride, then

1 *Observ.* That the Church hath no cause to boast of her naturall progenitors, but rather of her spiritualls Children.

Qua.

Qua. Whether the Children of Believers are priviledged more then others?

Ans. They are not by *naturall* Generation, but by Gods free gracious Covenant they are.

2 *Observ.* That Christ doth abundantly supply the losse of naturall Allies, by affording the Church spirituall relations.

3 *Observ.* That believers are *Princes.*

If we apply this Text (as it may be more fitly applyed) to Christ himself, then

4 *Observ.* That though Christ was obscure in respect of his naturall kindred, yet he is glorious in his spirituall Allies.

5 *Observ.* That the Saints are made *Princes* by and from Christ, and not from themselves.

The Saints are Princes.

1 *By their Redemption.*
2 *By their spirituall birth.*
3 *They are endowed with a Princely spirit.*
4 *They are conformable to a Royall Law.*
5 *Clothed with Royall Apparell.*
6 *Fed with Princely dainties.*
7 *They have Princely company.*
8 *They belong to a Princely City.*
9 *They are entitled to Princely victories.*
10 *A Royall Crown is laid up for them.*

The Saints should manifest the Princelinesse *of their spirits specially in* five *things.*

From Verse 17.

Observ. That the Holy Ghost (who endited this Psalm) will cause the name of Christ to be remembred from age to age.

Three Quæries *are here propounded.*

1 *Qua.* What is meant by the *name* of Christ, and what vertue is in this name.

Ans. *'Tis shewed in two things that Christs name is excellent.*

2 *Qua.* What it is to remember Christs name.

Ans. *There is a twofold remembrance.*

1 *A speculative or notionall.*
2 *A sanctified practicall remembrance of Christs name.*
3 *Qus.* How the Spirit causeth the name of Christ to be remembred.
Ans. 1. *Neg. Not ordinarily by immediate suggestion. Yet there is an* immediate *testimony of the Spirit.*
Four Cautions *concerning this.*
Ans. 2. *Affir. The Spirit ordinarily maketh Christs name to be remembred in the use of means.*
In reference hereunto, eight things *are propounded.*
Lastly, *It is shewed that Satan sometimes puts them upon Religious exercises, and suggesteth the name and word of Christ to them.*
Five *distinguishing* Notes *between Satans suggestions, and the motions of the Spirit of God.*
Four Corrolaries *drawn from this Doctrine.*

FINIS.